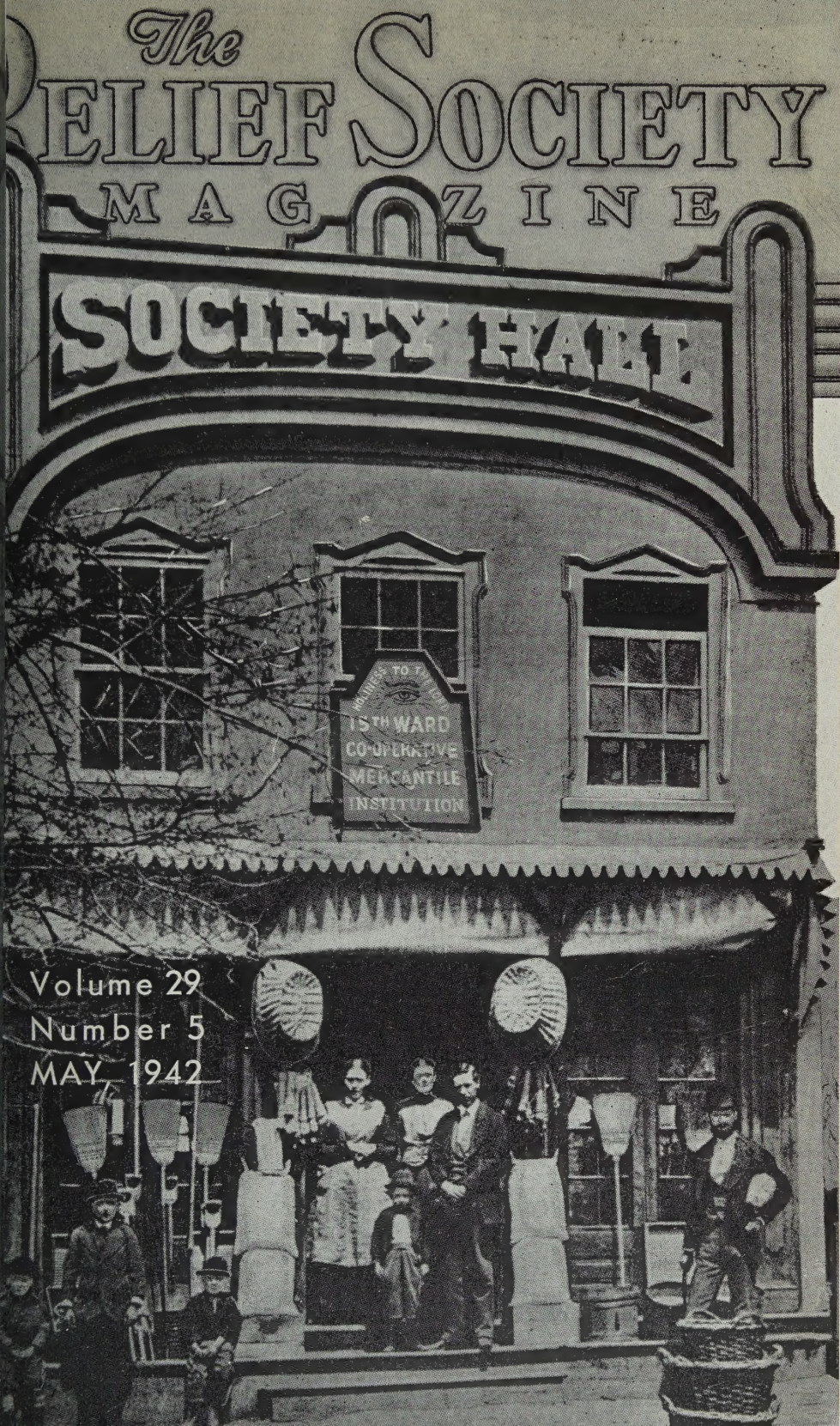
The Relief Society Magazine



Volume 29
Number 5
MAY 1942

RELIEF SOCIETY
Centennial Supplies
NOW AVAILABLE FOR PURCHASE

OFFICIAL CENTENNIAL SEAL

The official centennial insignia has been beautifully reproduced in the Relief Society colors blue and gold, on gummed seals the same size as the reproduction above. These are suitable for use on programs, booklets, letterheads, invitations, placecards, and for similar purposes in connection with centennial celebrations, or for other purposes during the centennial year. Price, 10c per 100, postpaid. Not available in lots of less than 100.

MARKERS FOR CENTENNIAL TREES

Cast bronze markers for Relief Society centennial memorial trees are now ready. These markers have been especially made for this purpose and bear the inscription "Relief Society Centennial Tree—1942" in raised letters. The markers are three inches in diameter and attached to a 12-inch pipe made to be imbeddd in concrete so that they cannot be pried loose. Price $2.25, postpaid.

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These two songs are punched to fit the loose-leaf RELIEF SOCIETY SONG BOOK.

RELIEF SOCIETY SONG BOOK

The third edition of the RELIEF SOCIETY SONG BOOK has just come off the press. This book is exactly like the two former editions with the addition of three new songs—the two centennial songs listed above and a new hymn, "O Father, Keep Us We Pray." The price of the new book including the three new songs is $1.00 postpaid.

BINDER FOR RELIEF SOCIETY MAGAZINE

This is a substantial, well-made binder, into which a total of twelve single copies of the Relief Society Magazine may be inserted or removed at will. This binder is covered in blue Fabrikoid, with the title Relief Society Magazine stamped in gold. This binder is a great convenience to Relief Society officers, class leaders, and other subscribers desiring to keep a current year's issue of the Magazine together. Price 75c, postpaid.

All articles listed above are obtainable only from
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CENTENNIAL COMMEMORATIVE PLATE

This pottery plate, 10½ inches in diameter, depicts the first Relief Society meeting held in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautiful ivory plate, with costumes in a variety of colors. The plate is bordered with gold-colored wheat heads. The inscription on the back gives information as to the organization, scope, and purposes of Relief Society. Price $1.50 postpaid.

OFFICIAL RELIEF SOCIETY PIN

No. 1 Pin of blue baked French hard enamel and 24 carat gold-plated. Price $1.10, postpaid.

No 2 Pin of blue baked French hard enamel and 10 carat solid-gold front (gold-filled), with 24 carat gold-plated back. Price $1.80, postpaid.

Both pins are identical as to design, size, and coloring. Although issued as a feature of the centennial year, this pin bears only the organization date, 1842, and will therefore be appropriate for use after the centennial. These prices include Federal excise tax.

OUR LEGACY
RELIEF SOCIETY CENTENNIAL ANTHOLOGY OF VERSE

This 329-page book contains poems selected from the writings of Latter-day Saint women from 1835 to 1942, including all the prize poems designated in the annual Eliza Roxey Snow Memorial Poem Contest. The relatives of those whose poems are included in this anthology will be especially interested. Price $1.50, postpaid.

"A CENTENARY OF RELIEF SOCIETY"

A special centennial commemorative book will be issued by the General Board during June. This valuable book, consisting of 96 pages, size 9x12 inches, will set forth in picture and story the history of Relief Society from its beginning to the close of its first century, March 17, 1942. The book will be bound in a blue paper book cover with its title, "A Centenary of Relief Society," and the centennial insignia stamped in gold. The price of the book has been kept as low as possible—fifty cents per copy, postpaid—whether single copies or quantity lots are ordered.

Orders cannot be accepted without the remittance of fifty cents per copy. A special gift card will be sent with all copies of the book designated as gifts. Order from your ward Relief Society Magazine representative or direct from the General Board.

All articles listed above are obtainable only from General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saint

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RELIEF SOCIETY MAGAZINE

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To Latter-Day Saint Mothers

"IF a boy has a good mother he is apt to be just like her, and if a mother works early and late, the boy is very apt to work early and late oo. . . . I rejoice in the Gospel. I rejoice in being able to say to you ood sisters—than whom there are no better—you are the salt of the arth."

—President Heber J. Grant.

'Relief Society Conference Address," September 1937, **Relief Society Magazine,** January 1938.)

"THE most disinterested, the truest, the holiest thing we know in our whole mortal existence is the mother's love; and its depth, its wisom, its sympathy, its forgiveness, its hope, its belief, its compassion nd faith, are the nearest the divine that we can know here.

"For the great hazard our mothers took when we came, for their are when we were sick, for their watchfulness when we were well, for heir hope and for their faith in us, for their prayers and entreaties in our ehalf, we are grateful beyond measure. For their patience with and rgiveness for our follies, mayhap our sins, always beyond our merits, e give thanks.

"Without the influence of their counsel, the inspiration of their exmple, we should be weak and frail indeed."

—President J. Reuben Clark, Jr.

(Address, 21st Ward, Salt Lake City, Sunday, May 14, 1933.)

"ONE of the greatest needs in the world today is intelligent, conscientious motherhood. It is to the home we must look for the inculation of the fundamental virtues which contribute to human welfare nd happiness. . . . Motherhood is the greatest potential influence either r good or ill in human life. . . . God bless you mothers—home builders, ngels of mercy! May your influence continue to spread, and your weet, tender services bring comfort and consolation to those in need."

—President David O. McKay.

The Highest and Best in Woman's Realm," **Relief Society Magazine,** January 1940.)

HE COVER—

The Fifteenth Ward Relief Society Hall, Salt Lake City, is reproduced on the ver of this issue of the **Magazine.** According to "Circular of Instructions," pubhed in the **Relief Society Magazine,** March 1915, this building was erected at a st of $5,500, and was the first Relief Society hall to be dedicated. Sarah M. mball, president of the Fifteenth Ward Relief Society, laid the cornerstone in 1868, ing a silver trowel and mallet. The erection of Relief Society halls where e women might conduct their varied work was an important activity in the early ys of the Society in the West. The ground floor of many of the halls was used Relief Society cooperative stores, as was the case with the Fifteenth Ward hall.

LUCY MACK SMITH

RELIEF SOCIETY

29 No. 5 **MAGAZINE** MAY 1942

Lucy Mack Smith

Donnette S. Kesler

AS the prophets of old saw in vision the "Fullness of Times" with the mission of the prophets and leaders of our day, think you they failed to see also their helpmates?

It is wonderful to think that as Mary was chosen to be the mother of our Savior, other mothers were chosen to bring forth through the centuries His special servants.

A seer shall the Lord my God raise up who shall be a choice seer, fruit of my loins.

And his name shall be called after me, and it shall be after the name of his father.

Lucy (meaning "born at dawn"), the mother of the Prophet Joseph Smith and Hyrum the Patriarch, was born July 8, 1776, at Gelsum, Cheshire County, New Hampshire, near the dawn of the greatest of days.

Lucy Mack Smith was the mother of seven sons and three daughters who were taught habits of piety, gentleness and reflection. They were instructed in the various branches of an ordinary education. Precepts, accompanied by the example of their parents, made impressions on the minds of these children never to be forgotten.

Mother Smith, as she was called, accepted the mission of her son, the Prophet Joseph, from the first. It was to her Joseph showed first the "Key," as he called it—which was the Urim and Thummim; and after taking home the breastplate, she was the first, and as far as known the only woman except Emma, to handle it.

At the death of her husband, Lucy writes: "I then thought that the greatest grief which it was possible for me to feel had fallen upon me in the death of my beloved husband —but when I entered the room, and saw my murdered sons extended both at once before my eyes, and heard the sobs and groans of my family, and the cries of 'Father! Husband! Brothers!' from the lips of their wives, children, brothers, and sisters, it was too much. I sank back crying to the Lord in the agony of my soul, 'My God, my God, why

hast thou forsaken this family!' A voice replied, 'I have taken them to myself, that they might have rest.' As for myself, I was swallowed up in the depths of my afflictions . . . at that moment how my mind flew through every scene of sorrow and distress which we had passed together, in which they had shown the innocence and sympathy which filled their guileless hearts. As I looked upon their peaceful countenances, I seemed almost to hear them say, 'Mother, weep not for us, we have overcome the world by love; we carried to them the Gospel, that their souls might be saved; they slew us for our testimony, and thus placed us beyond their power; their ascendency is for a moment, ours is an eternal triumph.' "

In the general conference in Nauvoo, October 8, 1845, Mother Lucy was invited upon the stand. "She spoke at considerable length and was heard by the large assembly. She warned parents that they were accountable for their children's conduct; advised them to give them books and work to keep them from idleness; warned all to be full of love, goodness and kindness, and never to do in secret what they would not do in the presence of millions.

"Here, in this city," said she, "lay my dead—my husband and children and if it so be the rest of my children go with you (and I would to God they may all go), they will not go without me; and if I go I want my bones brought back, in case I die away, and deposited with my husband and children here."

Mother Lucy took great interest in the Relief Society. She counseled with the sisters, encouraged them and bore testimony to the truth of the Gospel. She was obedient and reverent, and after the martyrdom she gave her full support to Brigham Young and the Twelve Apostles.

She was commanding in appearance, keen in intellect, dignified and gracious in manner, hospitable and generous.

From the time of the removal of the Church to the Rocky Mountains until her death, May 5, 1855, she remained with her family in Nauvoo.

The Prophet's Characterization Of His Mother

"WORDS and language are inadequate to express the gratitude that I owe to God for having given me so honorable a parentage.

"My mother also is one of the noblest and the best of all women. May God grant to prolong her days and mine, that we may live to enjoy each other's society long, yet in the enjoyment of liberty, and to breathe the free air."—*Documentary History of the Church*, Vol. V, page 126.

TRIBUTE TO LUCY MACK SMITH

Emmeline B. Wells

"With her peculiar prophetic and wonderful eyes, she looked to me a prophet and I felt I could kneel at her feet. I thought she was above all women."

A Mission To End A War

Albert R. Lyman

THE southwest corner of Utah was an unexplored wilderness in 1879. It had neither road nor white man's trail; it had no civic organization, and no name. Into its southern border extended the reservation of the Navajos who, by their bold and persistent plundering of Utah's southern settlements, had caused an intermittent war to drag on for more than twenty years. In one year the Navajos stole a million dollars' worth of cattle, sheep, and horses, murdering the herders, or the guards, and escaping with their plunder before the raids became known.

As a bid for peace with these native-born robbers, the leaders of the Church decided to plant a colony right on the turbulent border of the reservation. It was a perilous undertaking, as different from the popular ways of gaining peace as Mormon policies generally are different from the popular ways of the world. The Church considered that although peace might be obtained by the strength of superior numbers, it could best be won by superior faith and love and courage.

In the spring of 1879, the Church sent twenty-five chosen scouts from Cedar City by way of Buckskin Mountains (now called the Kaibabs) and Lee's Ferry to find a place for the proposed colony. These men—two of them having their families with them—explored their way from Moin Kopy northeast across the reservation toward "The Four Corners," reaching the San Juan River at the mouth of a canyon which they called the "Montezuma." After weeks of exploring, they decided this was the place to establish the settlement. Leaving the two families as a nucleus for the colony, the men returned to Cedar City, traveling northwest by way of what is now Moab, through Castle Valley, by Salina and up the Sevier River, reaching Cedar City in October. In seven months they had traveled about nine hundred miles in an irregular circle, and in the heart of that circle was a country different from anything they had imagined. The wide area which was to become San Juan County, with its deep gulches and high mountains, has a wide elevation range, in some places the altitude being as high as 8,000 feet. Cretaceous strata are found on the highest peaks and very old carboniferous layers on the lower levels.

By the time the returning scouts reached Cedar City, a company of about eighty families was ready to start for the selected place in the dooryard of the Navajo nation. Instead of going, as the scouts had done, by way of the long half circle of 450 miles to the south, or by way of the other half circle by which the scouts had returned, the company determined to head straight across the big circle from Cedar City to the mouth of Montezuma. They expected to find a way through and make a road as they went, to take three or four weeks for the trip, and to miss the rigors of winter.

They started in November. After passing Potato Valley, now called Escalante, they entered a trackless

region not intended for wagons. Each new mile added to their astonishment as they viewed the unusual contour of the country. This was a region where Nature's sculptors had brushed away the soil and chiseled the bare rock into weird and fantastic shapes. There were chasms and reefs and rims to defy travel in anything but an airplane.

Somebody had found what was considered a possible place for a road over a towering bluff of the deep gorge of the Colorado River. The teamsters in the lead of the company arrived at this point in the fore part of December. They gasped at the dizzy profile of the cliff over which the road was supposed to be made. But the tide of their resolution was too strong to be turned by difficulties, and so their president, Silas S. Smith, started back to the settlements to secure from the state legislature an appropriation to build the road. Platte D. Lyman and Jense Nielson were left in charge of the company.

WHEN the president had gone, the company undertook the stupendous task of making a road down the almost vertical two miles from the brow of the cliff to the river. They decided, however, that this was quite impossible, and that the only sane thing to do was to give up and return to the settlements. But no—recent snows had piled up deep on the mountains behind them, and their only alternative was to hew a way out and go on or sit there and starve while they waited for spring.

They answered the challenge of their predicament with firm resolution to make the merry most of it. Acting at once to make sure of their food supply, they began parching for their own subsistence the corn they had brought along for their teams. They contrived to open a passage down through what is still known as "Hole-in-the-rock." It was a crevice too narrow for a wagon, and its boulder-strewn floor was too steep for anything on wheels. Below this cleft was a stretch of smooth rock and below that were soft sand slides and broken ledges leading to the river bank.

But where was the mouth of Montezuma? In what direction did it lie? How far away was it, and what surprise barrier might still hem them off from reaching it in this unorthodox country? Beyond the river the naked surfaces, forbiddingly on edge, suggested that it would not be easy to get through, and maybe it would be impossible. Four special scouts were chosen, Lemuel H. Redd, Sr., George Sevy, George Morrill, and George Hobbs, to find the mouth of Montezuma.

With the toughest horses and mules to be found in the company, these four men disappeared into the maze of wilderness east of the river on December 17. The road workers, some of them anchored to the steep surfaces by ropes, swung their picks and hammers with joke and song, resolved to make the occasion as pleasant as it was unusual. One of their most resourceful road engineers was "Uncle" Ben Perkins, a Welchman, full of song and good humor; and then, by happy accident, they had Samuel Cox, still remembered for his leather breeches and fiddle. When Christmas time came they carried on their backs great loads of shad-scale brush from the sand hills to replenish their fire, and in the

THE BELOVED OLD SWING TREE WHICH SHELTERED A GROUP OF PEOPLE HOLDING THE FIRST SUNDAY SCHOOL AT BLUFF, UTAH

FIRST SCHOOLHOUSE AND CHURCH, BLUFF, UTAH—ERECTED IN 188

glare of the firelight they danced on the bare rock to the animated strains of Brother Cox's fiddle as its music echoed through the solitude.

But the four scouts! What must have befallen them was painful to contemplate. They had been gone more than three weeks when one day they came dragging into camp with a thrilling story of adventure in a country different from anything else in the West. They had found narrow passes through one huge barrier after another, the most remarkable of all being one they called "Clay Hill." From Clay Hill they had had to veer twenty-five miles to the left of their course to get across Grand Gulch. Then they had had to veer as far to the right to get through the Comb Reef. They had been lost in a snow storm and suffered much with cold and hunger, but they had found the mouth of Montezuma, and had blazed a trail for the company to follow.

ON the sixth of April, ragged and thin, with wagons worn and rickety and teams staggering in their collars, that company reached a place on the San Juan River fifteen miles below the mouth of Montezuma. Wrecked wagons, worn-out and dead animals marked the trail behind them. The river bottom, fifteen miles below the selected location, was the very first place they had seen that was in any way fit for them to stop; with many of them it was the last point to which their teams could take them.

Among those able to go on were some who had become thoroughly sick of the primeval wilderness, and toiling on up the river they passed Montezuma, to scatter or, in most cases, return to the settlements of Utah. Only a third, or possibly a half of the original company stopped at the point fifteen miles below Montezuma. They named the place "Bluff," and organized San Juan County, a region twice the size of

he State of Delaware, and almost as xtensive as Connecticut. Bluff be- ame the county seat, and was the nly town in this broad territory, for he big floods of the early "eighties" ad stripped the seven families lo- ated at Montezuma, and had even hreatened to drive the people away rom Bluff.

The people of Bluff built their g houses in a hollow, forming a quare fort. Small windows or port- oles looked to the outside, and at he two entrances were heavy gates. t was more than one hundred miles o the nearest settlement, and there as only a poor trail for a road be- veen the settlements. A trip to alt Lake by team would take three eeks. The Navajo country on the uth began within a stone's throw f the fort and the renegade Piutes ad their camps on every side. Idlers nd thieves from both tribes saunt- ered through the fort at all hours of the day. Besides that, San Juan was becoming the choice hideout for outlaws from all over the West. Being in the midst of outlaws and savages at all hours of the day and night, it behooved the people of this remote mission, for their own safety if for no other reason, to study with diligence the ways of preserving peace.

They plowed and planted and with difficulty dug a long ditch, little dreaming that their harvest would largely be experience and little else. The ditch was built in the sand where the river had run, and where it was determined to run again at irregular and unexpected intervals. The sun beat fiercely down upon the low huts of the fort where grew no spreading trees to soften its fury. Strong winds from down the river came loaded with sand to darken the sky and sift grit into everything, espe-

OUTFITTING POINT

for the Ruins of the Old Cliff Dwellers, Oil Fields, Monumental Park, Grand Gulch, Elk Mountain, and the Great Natural Bridges across the White Canyon, San Juan Co., Utah

cially food supplies. More disheartening still, thieves from the native tribes and desperadoes from everywhere drove off the livestock and carried away everything upon which they could place their sly hands.

Conditions seemed to be in a state of ferment all the time. Utah had had its Walker War, its Blackhawk War and other Indian troubles, but such troubles were matters of the past for the Territory in general; but for San Juan, Indian depredations were common. Bluff and its people had become the lightning-rod to arrest the fierce bolts of incipient war which otherwise would have found their way to the old settlements. Few people in Utah—then or since—understood that the little colony on the wild border was maintained in anguish as a shock absorber for the safety of the Territory, and for the purpose of putting a permanent end to the Indian wars which had terrified the pioneers and hindered their progress from the time of their arrival in Utah.

Bluff maintained its intense and perilous existence in the midst of ever-threatening troubles which often erupted. The history of San Juan has been told in a story of ninety thousand words, but it offers only a glimpse of the difficult and protracted problems of the colony. During the forty years following the building of the fort, the Indians killed more than forty white men in San Juan County, yet only one of them was a Mormon, and his murder occurred under exceptional conditions.

The defenseless little post could never have survived on the wild border if a watchful providence had not frequently and unmistakably interfered. When it appeared that the Indians would surely steal all their horses and butcher all their cattle, Elder Erastus Snow of the Council of the Twelve told the people that the Indians would die unless they quit stealing. Thales Haskel reported this to the inveterate thieves of the two tribes, and warned them that they must respect the rights of these people who had come to live as friends among them. The Indians only laughed in contempt, but when their numbers were suddenly reduced by unaccountable calamities, they changed their policy in alarm.

It is doubtful whether the people of any other community in Utah ever lived in such constant danger from so many sources for such long periods at a time as did the people in Bluff. Danger admonished them to pray always for wisdom in retaining the good will of the savages around them. There was one dark night when all the women and children of the town gathered in and around one cabin, while one man watched over them, gun in hand, to protect them from an Indian attack that was expected at any moment. On another unforgettable occasion, most of the men of the colony were in a canyon fifteen miles from home when they were faced with a horde of angry Piutes; guns were drawn and the settlers realized that only a split second hung between them and a wild explosion which would annihilate the little circle of white men; that the little, waiting town would then be left in ashes; that the news of the massacre would find its way to the outside by very slow and uncertain stages. But in that split second, while guns were cocked and eyes

stared, a Piute raised his voice aloud in pleading for the Mormons, and the crisis passed without trouble.

There was also one dreadful day when a hundred Navajo warriors, painted and furious, ready for violent action, came galloping into Bluff, their guns across their saddles in front of them. They made impossible demands for imaginary wrongs. A lone woman met them, and held them with her jokes and her banter while she sent for her husband, her father, and the only other man in town. Only two of these men came, but on their tongues they brought munitions that were more potent in winning peace than superior numbers would have been.

WITHIN six years after the settlement of Bluff, the Navajos accepted an offer of peace from the settlers, and became permanent friends. Not so with the incorrigible Piutes, who stubbornly refused every reservation offered by the Government. Indolent, quarrelsome, usually fighting among themselves, they always agitated trouble of some kind, nursed every grievance, and fomented disturbance every few years. Scorning the colony's offer of peace, they began to call the Mormons cowards. Trouble grew steadily worse till in a quick, treacherous minute in 1923 it flamed into open war. The people had to meet the situation alone before help could arrive from the outside. Amid racing and chasing and firing from ambush, the Indian attack went on through five eventful days and nights, while every one fought or watched and waited in suspense.

Strange to relate, the crack shots among this tribe of expert hunters could not hit a Mormon, though they could shoot his horse from under him. This frightened them, and they fled, hiding among the rocks. The posse followed them, and leaving two of them dead, rounded up the others like so many whipped cattle and drove them into a prepared bull pen. This was regarded as perhaps the first time the descendants of Gadianton had been disciplined. This humiliation persuaded the Piutes to accept the offered peace. They came out of the bull pen very much enlightened as to the stupidity of the course they had followed for forty-three years. They became friendly, allowed their children to be placed in school, and since that time have been a very different people.

After the tribulations of its first twenty years, Bluff began to prosper, and with its cattle and sheep became, with one exception, the wealthiest town of its size west of the Mississippi River. Jense Nielson, a veteran of the handcart company, was for twenty-six years the bishop of Bluff, meeting with inspired wisdom all its difficult situations, and endearing himself to his people by successfully guiding their temporal and spiritual growth. His administration ended with his death at the age of eighty-six.

It is sixty-two years since the mission was sent to substitute peace for war, and the task has been successfully accomplished. Deep in the hearts of the two savage tribes is planted an abiding confidence in the people who went so far to offer peace. Among those two tribes are some very splendid men and women whose hearts are white however dusky their outside appearance may be.

The Eighteen Charter Members Of Relief Society

Marjorie M. Woolf

DURING the Relief Society centennial year it is appropriate that we turn back the pages of time and pay tribute to eighteen valiant women who were in attendance at the first meeting of the Society, and who helped to lay the foundation that has so firmly supported this organization up to the present time.

The women of the Church in Nauvoo felt the need of an organization in order that they might better accomplish desired ends, both spiritual and temporal, so they met in Sarah Ann Kimball's parlor one afternoon and discussed plans for formulating a society. Eliza R. Snow wrote a constitution and a set of by-laws that encompassed the ideals and objectives of the group. These were submitted to the Prophet Joseph Smith for counsel and approval. The Prophet said they were very good, but he had something better for the women. He invited them to meet with him one week later in the Lodge Room of the Joseph Smith Store, at which time he organized them "under the Priesthood and after the pattern of the Priesthood." The eighteen women in attendance at this organization meeting were:

Emma Hale Smith

The first Relief Society president was a queenly woman, stately and dignified, with soft, dark hair which she wore parted in the middle. She was born in Harmony, Susquehanna County, Pennsylvania, July 10, 1804. She was generous, sympathetic, and in every way a leader. In a revelation given through the Prophet Joseph Smith, she was called an "elect lady," and was given the task of making a collection of sacred hymns. In 1841, a hymnbook for the use of the Church, containing 304 hymns selected by Emma Smith, was published. At the organization meeting, March 17, 1842, Emma was made president of the Female Relief Society of Nauvoo.

Sarah M. Cleveland

Sarah M. Cleveland was the first counselor to Emma Smith in the presidency of the Female Relief Society. She lived directly across the street from the Prophet and Emma in Nauvoo. She and Emma were very friendly. When the Saints were driven out of Missouri in the spring of 1839, Emma Smith and her children were cared for and given shelter by the Clevelands until the Prophet was released from prison. After coming to Nauvoo, the Prophet wrote to the Clevelands, saying he had selected them a lot near him and Emma. Sarah Cleveland was practical, ambitious, quick, and kind. She suggested the name "Nauvoo Female Relief Society" for the new organization.

Elizabeth Ann Whitney

Elizabeth Ann Whitney was second counselor to Emma Smith. She was born December 26, 1800, in Derby, New Haven County, Con-

necticut. She came to Ohio from New England when a young girl. Here she met Newel K. Whitney, a prosperous young merchant, whom she later married. Newel and Elizabeth Whitney were living in Kirtland when the Prophet first came to that place. As the Prophet stepped from the sleigh he extended his hand and said, "Newel, thou art the man." He recognized him from a dream he had had.

Sister Whitney was always proud of the fact that she was the first to entertain Brother Joseph when he came to Kirtland. She was a very pretty woman, friendly, had a beautiful voice and often sang in Relief Society meetings. She made an inestimable contribution to Relief Society.

Eliza R. Snow

Eliza R. Snow, was born in Becket, Berkshire County, Massachusetts, January 21, 1804. Her parents were of English descent. The Snows bestowed great care upon the education of their children. Eliza possessed great literary ability which evidenced itself when she was very young. A number of her poems written after she accepted the Gospel embodied Church history and doctrine. Most of us are familiar with "O My Father," "Though Deepening Trials," and others.

In Kirtland she taught a select school for young ladies, and boarded at the Prophet's home. She was also a governess to the Prophet's children. At the organization of Relief Society she was made secretary. Later, in the Valley, she became general president. When Sister Snow was asked, "What is this Relief Society?" she answered:

It is an institution formed to bless
The poor, the widow, and the fatherless;
To clothe the naked and the hungry feed,
And in the holy paths of virtue lead.
To seek out sorrow, grief, and mute despair,
And light the lamp of hope eternal there;
To try the strength of consolation's art
By breathing comfort to the mourning heart.

Phoebe N. Wheeler

Phoebe N. Wheeler was assistant secretary of the Female Relief Society. She was very gentle and yet possessed such a spirit of strength that she was a source of encouragement to those less blessed. She could always be depended upon to handle a trying situation with tact and wisdom. Her contribution to the organization was of great benefit.

Elvira A. Coles (Cowles)

Elvira Coles was the first treasurer of the Relief Society. She was a beautiful young girl at the time of the organization meeting in March, 1842. In December, the *Wasp*, the Nauvoo paper, reported her marriage to Jonathan H. Holmes as one of the social events of the holiday season.

Sophia Robinson

Sophia Robinson was a woman of culture and refinement, who courageously and cheerfully met her numerous obligations. She was a worthy leader of women and beloved by her co-workers. There were many Robinsons in the Church in early days. Many of them, as sturdy pioneers, came to the Valley.

Sarah M. Kimball

Sarah M. Kimball was born December 29, 1818, in Phelps, Ontario County, New York. She was Sarah Melissa Granger. Her parents moved

to Kirtland soon after the Church was established there. Here she met Hiram Kimball, whom she later married. As a girl she sought after knowledge, and received a good education which was a great help to her later as a teacher and leader among women.

The Kimballs had a beautiful home in Nauvoo. It was there that the women first met to discuss the possibility of having an organization. Sarah came to the Valley in 1852. She was a most able president of the Fifteenth Ward Relief Society in Salt Lake City. She was a staunch advocate of woman's suffrage, and contended for it with all the ability she had. She was an ardent admirer of Susan B. Anthony. Her name is on the roll of honor of the National American Suffrage Association as honorary vice-president. When Eliza R. Snow was chosen president of the Relief Society, Sarah M. Kimball was made secretary. She possessed a tall, commanding figure and a face of remarkable dignity and sweetness.

Phoebe Ann Hawkes

Phoebe Ann Hawkes was born in Connecticut in 1803, and was thirty-nine years old when she became a charter member of Relief Society. What a joy it was to her to have this honor, and how well she carried on! She was privileged to have John Smith, the Prophet's uncle, give her a patriarchal blessing.

Elizabeth Hughes Jones

Elizabeth Hughes Jones was born in New York City in 1803, the daughter of Katherine and John Hughes. The Hughes were converted in New York and gathered to Missouri with the Saints. Elizabeth was faithful and dependable. Hyrum Smith gave her a patriarchal blessing.

Leonora Taylor

Leonora Taylor was from Canada. She was the daughter of Captain George Cannon. She married John Taylor, who later became President of the Church. The Taylors were converted in Canada and made several trips to Nauvoo before they took up permanent residence there. John Taylor was called on many missions and during his absence Sister Taylor had full responsibility of the family. Her cares were many, for there was much sickness, but she stood the test and remained true and steadfast when many would have faltered. Sister Taylor played the organ for the first Relief Society meetings.

Margaret Cook

Margaret Cook was a seamstress in Sarah Kimball's home, and was very anxious to be of use in furthering the cause of the Temple. She made shirts for the men and helped to mend their clothes. This work she donated as her contribution to the Temple. She was very proud to be a charter member of Relief Society.

Martha Knight

Martha Knight, the wife of Vinson Knight, was Martha McBride, of New York, born in 1805. Martha lived for some time in the Prophet's home, and was just the type to help carry on Relief Society work. The Prophet knew her strength of character, and she didn't fail him. Her descendants, the Knights of Provo, are glad to remember Martha as their kin. She was married by the Prophet.

ophia R. Marks

Sophia R. Marks was greatly admired by the Prophet for her untiring upport of the Gospel cause. She nd her family were consistent larorers in the Church. Sophia was ind and tolerant, and did much to ighten the lives of those with whom ie came in contact. It was a disnct honor for Sophia to be numered among the group who atnded that first Relief Society meetg in Nauvoo.

hilinda Merrick

Philinda Merrick was a widow, nd helped support herself by sewg. Her husband was killed in Misouri by a mob. Brigham Young ad helped her to move to Nauvoo. ie often told of the first meeting f the Relief Society and how Emma nith had urged the women present give Sister Merrick their sewing nd to be prompt with their payents, reminding them, "Sister lerrick is a widow, is industrious, nd performs her work well. . . . Ve must help the widows."

ophia Packard

Sophia Packard was Sophia Bundy, f Massachusetts, before she mared Noah Packard. She was the other of one son. The Packards ere great friends of the Whitmer mily, and Sophia was baptized in the Church by David Whitmer. ophia was a quiet woman and more clined to boast of her husband's complishments than her own.

esdemona Fulmer

Desdemona Fulmer was born in nnsylvania, October 6, 1809, the ughter of Peter and Susanna Fulmer. A number of Fulmers belonged to the Church in early days; some of them came to the Valley and settled in Springville, Utah. Desdemona was thirty-three years old and unmarried when she attended the organization meeting of Relief Society. Joseph Smith, Sr. gave her a patriarchal blessing.

Bathsheba W. Smith

Bathsheba Bigler Smith was born in West Virginia, May 3, 1822. As a girl she was very fond of horses, and few could excel her in horsemanship. She was religiously inclined, and loved honesty, virtue, and integrity. When she was fifteen, the Biglers were visited by Latter-day Saint missionaries, and by the spirit of the Lord were convinced that Joseph Smith was a true prophet of the Lord. Like many others, the Biglers sacrificed the comforts of their well-ordered home and joined the Saints in Missouri. Here Bathsheba saw the tragic experiences of the Saints. From Missouri the Biglers moved with the Saints to Nauvoo, and in 1841 Bathsheba was married to George A. Smith, a cousin of the Prophet, and one of the Twelve Apostles. She was but nineteen years of age, the youngest woman present, on that memorable occasion when Relief Society was organized. The Smiths came to the Valley, and later made many trips with Brigham Young throughout Utah and Colorado. In 1911 Bathsheba was made general president of Relief Society.

THESE grandmothers and great-grandmothers of ours, inherently able women, worked zealously in

(*Continued on page* 355)

Mental Health During War

THE VALUE OF WORK

Mark K. Allen

Psychologist, Utah State Training School, American Fork

No. II

MENTAL hygienists agree that preoccupation with thoughts of oneself is inimical to mental health. Christ suggested the same thought: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) Psychiatrists sometimes speak of the "outflowing wish" as a factor in mental health. People in mental distress are encouraged to "objectify" their thinking, to lose themselves in their work or in the service of others.

In times of distress the "easy way" is to turn our thoughts inward rather than to challenge realities with a will to somehow remake a better world. Facing concrete tasks changes our inner world, whether the outer world can be changed or not. The best antidote for sorrow and fear is *work*, for then, as Emerson said, we are "too busy with the crowded hour to fear to live or die."

The importance of work as a prerequisite to mental health and high morale is vividly borne out by many recent discoveries. Psychiatrists in private practice in England report that during the "Munich Period," when anxieties ran high as to the possibility of a terrible conflict, nervous breakdowns increased. With war imminent, British leaders were so fearful that many of the civilians would break mentally under the strain of bombings and deprivation that many psychiatric centers were established throughout the land to care for the anticipated mental casualties. However, when the devastating bombings of English cities began, the cases of mental breakdown actually decreased and the centers had so little use that they were turned to other purposes.

Why? Simply because people were so busy digging themselves out of the debris and attempting to get their families together that they had no time to think of petty personal troubles which previously had occupied so much of their time. People most subject to nervous ailments are often those with little to do but to think of themselves. In England the well-to-do classes did not endure the strain so well as did the poorer classes. Dr. R. D. Gillespie, British psychiatrist, offers this explanation: "They (the poor) don't suffer from competition, don't worry about keeping up appearances when everything is gone." He also finds that the number of neuroses among women who were formerly idle has greatly decreased now that almost everyone in England has some important, absorbing war work to do, with little time to brood over personal troubles.

An uncertain dread is usually worse than a dreadful certainty. Mira, a Spanish psychiatrist, reported sur-

risingly few mental disorders re-ilting directly from war shock, dur-g the recent Spanish revolution. uman nature, in most cases, has normous capacity for adapting to parently unbearable circumstances, hen put to the test. Most peo-e take crisis with unexpected cour-e when it finally comes. Many mericans have better mental health w that we are in a total war than hen we were worrying about get-ng into one.

To return to the value of work as factor in mental hygiene, interest-g confirmation of the psychiatric ndings in England is found in merican sociological studies of per-ns on relief. Surveys of persons direct relief revealed that they ere less happy than those on "work lief." Likewise, among persons awing old age pensions, those who d some simple work to do were finitely happier than those with-t work. Old people with hobbies, wever simple they might be, were finitely happier. The truth that be happy one must keep busy is as d as man. Equally valid is the th that wholesome occupations are e best means of combating fear d grief.

WARS usually go through three rather distinct stages, which e associated with certain stages in e development of group morale. he first stage is the "period of mill-g around," or confusion over the ssibility of war. Anxiety often is ry great during this period. There e likely to be factional disputes, k of common purposes, and con-sion of public opinion. Next mes the period of actual entry into war. We are now going through this period of the early stages of war. This is a time of rapid unification and clarification of purpose. Much confusion and considerable anxiety as to the effectiveness of our effort may still exist. There have been few major victories to offset the many defeats we have already suffered. We are going through many "growing pains" in arriving at full military maturity. Habits and attitudes must be radically revised. For the first time in many of our lives, individual liberties and satisfactions must be sacrificed on a large scale to the common good. It takes some time for such drastic changes to seem real to us. We are reconstructing the pattern of living so that it makes sense in the light of critical new problems. As we succeed in seeing our way through this confusion and as we adjust our habits and attitudes to new requirements, morale is certain to improve.

If our war effort succeeds, we soon may enter into the third stage, the period of offensive action, which will be a period of victories. Depending upon our success, morale will improve very rapidly during this period. But should we fail, our morale would undergo a very critical test. Our personal losses would be great, and fatigue and discouragement would then endanger morale.

Before the period of offensive action can really begin, morale must reach a fairly high level. What can we as citizens do now to achieve this goal as soon as possible? Joseph Smith counseled our people that "if ye are prepared ye shall not fear." (*Doctrine and Covenants* 38:30) Fear comes from thinking that we

lack control of the conditions which threaten us. Fears may arise from lack of knowledge of true conditions, or they may result from accurate appraisal of threatening circumstances. Fear today is normal and valuable if it leads to energetic action to prevent imminent disaster. To fight fear, be prepared! Develop skills that help prevent the disaster that threatens. The armed forces improve in morale when they receive weapons and tools to do their job, and to the extent that they develop military skills. Soldiers and civilians alike will feel better as concrete progress is seen in building the tools, making the preparations, and developing the skills commensurate to this tremendous task of winning the war. To win this war should be the primary aim, directly or indirectly, of every citizen in everything he does until the war is over.

In the present stage of the war, many people are eager for something to do. Leadership to direct us individually and collectively is very vital. Morale improves under authoritative direction by respected leaders. We feel a new confidence in our ability to do when our leaders clarify our tasks by well-directed orders.

Already many younger women are answering the call to full-time defense employment. Demands for this service are likely to increase. All able-bodied women who cannot serve the national welfare better in their own homes will probably be expected to contribute their full effort wherever they can take the place of men. Women of England have found a new and interesting life in defense work. Their work helps dissipate fears and makes sorrows more endurable.

Those who cannot do full time defense work, may find duties in the civilian defense program. This program is rapidly taking form; and when the time comes, all women who are able should avail themselves of the opportunity to serve wherever possible. Personal sacrifices by those at home sustain our boys in the service in their courage and will to win. Families are thus brought shoulder to shoulder in the common cause of righteousness, though oceans and continents may separate them. This helps the morale of everyone.

OTHER means of serving are to be found through the Red Cross program. One cannot help but be impressed with the personal satisfaction people derive from doing their part in this work. Group activities of this kind are most helpful in building morale. Courses in first aid, home nursing, nutrition, and other practical subjects prepare us for emergencies and give us the courage that comes with skill.

Some people gain much from gardening. Projects of this kind may be of great value in promoting mental and physical health. Vegetable gardens may help provide food in time of emergency and thereby contribute to the national welfare. However, this type of gardening should be carefully planned in advance. Unless one has proper soil, adequate time, knowledge, and physical strength, vegetable gardening should not be undertaken. Failure and waste of material will help neither morale nor the national larder.

Persons who are aged or physically

(*Continued on page 345*)

In Retrospect

President Amy Brown Lyman

Chapter V

RELIEF SOCIETY WORK

AT the Relief Society conference in October 1909, I was appointed a member of the eneral Board of Relief Society to the vacancy on the General Board used by the death of Annie Taylor yde. While I was a member of elief Society in my own ward, my ajor Church work up to that time d been in the Young Women's utual Improvement Association, her as stake or local officer or class der. My first love had been Pri- ry work. I served this organiza- n as ward secretary until I was own up.

When the letter came from the neral secretary, Emmeline B. ells, telling me of my appointment the Relief Society General Board, shed tears of anxiety because of e responsibility such an appoint- nt involved. Some of my friends ought it would be a great mistake me to accept this call, as Relief ciety work, they said, was for "old men." It is true that at that time e average age of Relief Society men was above what it is today, l even above what it was with the hteen charter members, the oldest whom was forty-two years of age, l the youngest near twenty.

I shall never forget my first attend- e at Board meeting held in the ice of the *Woman's Exponent* in Templeton Building. As I tim- entered the room I faced what med to me the most imposing group of women I had ever seen at such close range. I was well acquainted with only a few of them.

In my little date book, to which I now refer, I wrote the names of those present at that first meeting. At the head of the table sat Bathsheba W. Smith, the president. On her right was her second counselor, Ida S. Dusenberry, educator and Brigham Young University professor. On her left sat the general secretary, Emmeline B. Wells, and next was the treasurer, Clarissa S. Williams. Then there was Julina L. Smith, wife of the President of the Church; Emma S. Woodruff, wife of the former President; Rebecca N. Nibley, wife of the Presiding Bishop; Sarah Jenne Cannon, wife of a former first counselor in the First Presidency; Emily S. Richards, nationally known suffrage leader; Annie Wells Cannon, author; Alice Merrill Horne, artist; Elizabeth S. Wilcox, student of literature and fluent public speaker; Priscilla P. Jennings, widow of the wealthy former mayor of Salt Lake City, who, with the poise of a queen, had entertained in her elegant home Presidents of the United States, senators, and other men of national repute; Julia P. M. Farnsworth, Phoebe Y. Beatie, Carrie S. Thomas and Susan Grant—experienced and able public speakers.

My first contact with Relief Society had been in my childhood when my second mother, Elizabeth Cros-

TEMPLETON BUILDING, SALT LAKE CITY

Meetings of the General Board of Relief Society held during the fall and early winter of 1909, and for some time previously, took place in the office of the *Woman's Exponent* in the Templeton Building, by courtesy of the editor, Emmeline B. Wells.

by Brown, was ward president. We were all familiar with her goings and comings to visit and nurse the sick, to help those in need, to comfort those who mourned, and to supervise the gathering and storing of grain. Her work was thought to be very important by all of the members of the family—almost more important than her home duties; and in her work she was supported, honored, and respected by her family. The children of the town used to climb up to the top of the Relief Society wheat bins in the old United Order Hall to look at the golden grain, which they understood had been collected in case of hard times or famine.

Among the outstanding events in our little town, which were especially interesting to women and girls, were the visits of Eliza R. Snow and Zina D. H. Young, second and third general presidents of Relief Society, respectively, both of whom I well remember. When they held meetings in our community, all the women and girls who could possibly attend did so, as did many of the children. Sister Snow had been president of all women's work in the Church and was well known and beloved by M. I. A. girls and Primary children, as well as by mature women. My closest contact with Sisters Snow and Young was when they came to our home on several occasions to bless and comfort my semi-invalid mother. On one occasion

children were permitted in the om and were allowed to kneel in ayer with these sisters, and later hear their fervent appeals for other's recovery. They placed eir hands upon her head and prom- d that through our united faith e would be spared to her family. his was an impressive spiritual ex- rience for us, and the fulfillment this promise, a testimony.

Sister Snow, as I remember her, s dignified, reserved, and rather ld, so much so that one would sitate to approach her or to assume y familiarity whatever. She was powerful and able, however, that impressed people, even children, th her superior intelligence, wis- m, vision, and leadership, and won ir admiration and confidence. She s one of the most versatile and nstructive workers the Church has oduced, and was indeed one of e great women of her time.

Zina D. H. Young, "Aunt Zina" as knew her, was a gentle, kindly, ney-hearted woman, beloved for graciousness and the warmth of soul, for her generous and tender vice to the sick, needy, unfortu- e, and discouraged. Her min- iations to others covered her ma- e life span. No hand was ever d out to her but what succor was thcoming.

HE meetings of the General Board that fall and early winter 1909, took place in the office of *Woman's Exponent* in the npleton Building, where they had n held for some time previously, courtesy of the editor, Emmeline Wells, who always found room in home or office for Relief Society perty and meetings. Much of the discussion and planning at that time was with reference to the new Relief Society headquarters soon to be opened in the Bishop's Building, which was just completed.

The women of the Church had for a number of years been collecting funds and making plans for a woman's building; and the Relief Society, Young Women's Mutual Improvement Association and Primary organizations had each raised a substantial fund for that purpose. The site now occupied by the Bishop's Building had been promised them for the proposed building. The First Presidency, however, later decided that the construction and upkeep of a building suitable for that important location, would be too much of a task for the women's organizations, and they offered the women space in the proposed new Church building soon to be erected there, and to be known as the Bishop's Building. The women were at first greatly disappointed in not being able to proceed with their plans, but later offered to turn over their funds toward the Bishop's Building. The Relief Society contributed $8,500, the Young Women's Mutual Improvement Association $7,000, and the Primary Association $5,500, making a total of $21,000. As the beautiful well-built structure was near completion, the General Boards were invited to go through the building on an inspection tour, at which time the future headquarters of each group were designated.

The Relief Society was assigned the north side of the second floor, including the large Board room in the center. The six rooms on the south side of the floor were assigned

BISHOP'S BUILDING, SALT LAKE CITY, WHERE RELIEF SOCIETY HEA QUARTERS WERE ESTABLISHED IN 1909. THE BUILDING WAS DEI CATED JANUARY 27, 1910.

to the Seventies and the Young Men's Mutual Improvement Association Board, respectively. The third floor was turned over to the Young Women's Mutual Improvement Association and Primary Association. The Relief Society Board set about at once to select and purchase furnishings for their offices, and in a few weeks these offices were beautifully furnished and ready for occupancy. On December 3, 1909, the attractive headquarters were opened for a regular Board meeting. I shall never forget that meeting and the earnest prayers which were offered that peace, harmony, and good will might always prevail within the walls.

The Bishop's Building was dec cated January 27, 1910. The dec catory services were under the dire tion of the First Presidency, wi the Presiding Bishop, C. W. Nible as master of ceremonies. The gues were the General Authorities of t Church and their wives, the Gener Boards and their partners, and oth friends. The beautiful invitatio which were issued by the First Pre idency contained, besides the pr gram, a picture of the building wi photographs of the First Presidenc the president of the Quorum of t Twelve, the president of the Fir Council of Seventy, the Presidin Bishopric, and the presidents of t three women's organizations—Th

elief Society, Young Women's Mu-al Improvement Association and rimary Association, which organ-ations had contributed so liberally the beautiful edifice.

The entire building was brilliantly ghted and thrown open for inspec-on; and as the guests progressed rough the rooms, they were re-ived respectively by members of e organizations which were to oc-py space in the building. We were ry proud of the Relief Society oms, which we felt were espe-ally attractive with the new fur-shings and beautiful floral pieces.

Services were held in the large ll on the fourth floor, which was autifully decorated for the occa-on, and consisted of a banquet and ogram including the dedicatory ayer. The long tables filled the om and were surrounded by a hap- throng.

There were toasts, addresses, and usic. The addresses were by Pres-ent Joseph F. Smith; President rancis M. Lyman, representing the welve; Seymour B. Wells, the First ouncil of the Seventy; Bishop C. . Nibley, the Presiding Bishopric; eorge D. Pyper, the Sunday School; resident Heber J. Grant, the Gen-al Board of Young Men's Mutual nprovement Association; President nthon H. Lund, the Religion Class; eorge H. Brimhall, the Church hools; President Bathsheba W. nith, the General Board of Relief ociety; President Martha H. Tingey, e Young Ladies' Mutual Improve-ent Association; President Louie B. elt, the Primary Association. Sister nith spoke of her long connection ith the Church and with the Re-ef Society, referring especially to the organization of the Society in Nauvoo, and her association with the Society from the first. She gave some interesting reminiscences of Nauvoo days. Musical numbers were given under the direction of J. J. McClellan.

The chief feature of the evening was the impressive and comprehensive dedicatory prayer by President Joseph F. Smith, who expressed appreciation to our Heavenly Father for his many blessings and especially for the beautiful and substantial new structure.

Brother Golden Kimball, who was in charge of the Seventies' offices, and Brother Edward H. Anderson, editor of the *Era*, in charge of those of the Young Men's Mutual Improvement Association, were most interesting and agreeable neighbors. Brother Anderson was especially helpful to the Relief Society in the establishment of the *Relief Society Magazine* in 1914, having been appointed by President Smith to assist the *Magazine* committee, and to act as special advisor to the committee, in which capacity he served until his death, February 1, 1928. He had rare ability as a journalist, and was a wise, well informed, though modest, man, and a faithful Latter-day Saint. In 1920, when the Priesthood organizations were given quarters in the new Church Administration Building, the entire second floor of the Bishop's Building was turned over to our organization. The additional space was greatly appreciated as it allowed more room for our *Magazine* office, and made it possible to set up our Burial Clothes Department in the building. This latter department had been established in 1913

under the direction of President Joseph F. Smith, who felt that there was a great need in the Church for the service such a department could give.

MY acquaintance and association with Bathsheba W. Smith, the fourth general president of the Relief Society, covered but one year, as she passed away in 1910; but it was a profitable year to me, a young Relief Society worker. A charter member of the Relief Society in Nauvoo, and the youngest one of that group of eighteen, being only nineteen years old at the time, she had a background that was rare and unique. For sixty-eight years she had been a member of the Society. Her recitals of incidents of the early years of the organization in Nauvoo and of the important personalities of that period were most interesting and informative. Sister Smith was a large, fine-appearing woman with dignity and charm, balance and poise. She was direct and positive in her speech, however, and fearless in her actions. In addition to her work in Relief Society, she was one of the most important temple workers of her day, having officiated in the Nauvoo, Logan, and Salt Lake Temples. In the latter, she presided over the women's work. With her passing in September 1910, Emmeline B. Wells came into the presidency of Relief Society as its fifth general president.

My first office on the General Board was that of assistant secretary (1911 to 1913). I later served fifteen years as general secretary (1913 to 1928), and eleven years as first counselor (1928 to 1939). In January 1940, I was appointed general president. As assistant secretary, I worked under Olive D. Christensen, the general secretary, a very efficient officer and a most cooperative and charming co-worker who, after two years' service, resigned her position on account of ill health.

President Joseph F. Smith in outlining my work as general secretary stated, among other things, that it was his desire that all Church offices, including that of Relief Society, be thoroughly modernized and supplied with all necessary equipment for efficient work, and that the business affairs of the organization, including those of stakes and wards, be conducted according to the best business practices. At that time (1913), there were in our headquarters no typewriters and no filing cases, to say nothing of adding and mimeograph machines. There was no typist and no bookkeeper.

Emmeline B. Wells, at this time general president (appointed in October 1910), had continued to spend full time in the office, and under her direction and supervision, I took up secretarial work. Thus began a close and cherished association which covered a decade. We worked together day after day and month after month, with little extra clerical help at first. It was a rare privilege for a new and young officer to serve under the guidance of a veteran worker in the cause—a woman of intelligence, experience, training, and wisdom, and a diplomat withal. I traveled with her to stake conferences, and in 1911 I accompanied her to my first meeting of the National Council of Women held in Chicago. "Aunt Em" was a constant inspiration, and she took great pains to pass on her almost limitless knowledge of Relief Society work, and of

elief Society and Church history, hich included many thrilling inci- ents and experiences. Born in 1828, er life had covered one of the most nteresting periods in history as well s the whole life span of the Church. he was especially interested in the evelopment of young women and onstantly encouraged them to seek nowledge, to work for improve- nent, and to achieve goals.

"Aunt Em" was small in stature, ainty in person, very attractive per- onally, and naturally drew people o her. While she was positive in er views and determined in what ie thought was right, she was ten- er, affectionate, and responsive to ove and attention. There was no all of reserve about her. Above and eyond everything else was her love f the Gospel and her testimony of s truthfulness. I was always thrilled ith her testimony which I have eard over and over again both in onferences and small meetings and so in the office as we sometimes t alone during a pause in the day's outine, or near the close of the day twilight approached. Her love nd appreciation of the Prophet oseph Smith and her knowledge of is greatness inspired me with greater ove and appreciation for him.

A dramatic incident in the life of ister Wells occurred September 23, 919, when the President of the nited States, President Woodrow Vilson, accompanied by his wife, alled upon her in her room at the otel to thank her personally for the elief Society wheat which had been rned over to the Government by ie organization in the late spring of 918. President Wilson was then n a tour of the United States speak- ing in the interest of the League of Nations.

Somehow the testimonies of faith- ful sisters in the Church have been especially impressive to me. In my Primary days, Mary Ann Winters, one of the officers of that Association, mother of Mrs. Heber J. Grant, and grandmother of our own Board member, Mary Grant Judd, used to bear a very fervent testimony. As a child and youth she had lived in Nauvoo; and although only eleven years old at the time of the martyr- dom, she remembered all the tragedy connected with it, and was at the meeting in the grove when the man- tle of the Prophet fell upon Brig- ham Young. Being small, she stood on a bench to witness this miracle. She used to bear a fervent testimony concerning this incident, as did also "Aunt Em" Wells. The testimonies of other faithful sisters, close office associates, fellow Board members, and beloved friends, have also thrilled and inspired me and in- creased my faith and appreciation of the Gospel.

THE Relief Society office in those days was a veritable bureau of in- formation, not only for the women of the Church, but for women gener- ally. It was the only women's head- quarters of any kind in the city open daily with regular office hours. Tour- ists and other strangers who desired information about Utah women and their activities and early Church his- tory were referred here by hotels, railroads, and sight-seeing concerns. With her knowledge of Church peo- ple and events and her excellent memory, Sister Wells was also con- stantly consulted by men as well as women, both in and out of the

Church, who were writing articles and papers on early Utah incidents and history.

Many important friends from out of the State and Church crossed our threshold in those days. Of these I shall mention only a few: Madame Mountford, famous lecturer on the Orient, and Jerusalem in particular; Lady Aberdeen, of Great Britain, president of the International Council of Women, and her husband Lord Aberdeen; May Wright Sewall, former president of the International Council of Women, former president of the National Council of Women of the United States, and one of the founders of these two organizations.

Four other presidents of the Council, all close friends of Relief Society, who visited the office, are here listed in the order of their service: Dr. Kate Waller Barrett, who until her death was president of the Florence Crittenden Homes in America, established for the care and protection of unmarried mothers and their babies; Mrs. Philip Morse Moore, who before coming into the presidency of the Council had for several terms been president of the General Federation of Women's Clubs, in which organization she had been one of the most prominent leaders; Dr. Valeria H. Parker, physician, staff worker, and director of field extension of the American Social Hygiene Association; Lena Madisen Phillips, lawyer, president of the Business and Professional Women of the United States, and later president of the International Business and Professional Women.

Among other distinguished visitors were: Jane Addams, famous social settlement worker and founde of Hull House; Carrie Chapma Catt, great suffrage leader, successo to Susan B. Anthony and one of th finest public speakers America ha produced; Grace Abbott, Chief o the Children's Bureau; Dr. Edwar T. Devine and Gertrude Vail noted social workers; Rebecca West English author; Charlotte Perkin Gillman, famous sociologist, brillian lecturer and author, niece of Henr Ward Beecher.

Myra Kingman Miller, correspond ing secretary of the National Coun cil of Women, who had become ac quainted with our women at conven tions, after a visit to our office cov ering half a day, wrote the follow ing tribute to Mormon women whic was published in the *Long Beac Mirror* of June 22, 1916:

> These Mormon women have been a big factor in the building of this great city of Salt Lake, which was described in a previous chapter, for they are homemakers first of all. They are bright, lovable, in telligent women, above the average. They are loyal, conservative, alert, industrious frugal, competent, and charitable. They are self-sacrificing, generous, happy, peaceful, contented; women of high standards of morals, of large intellects and deep thinkers, and they are giving to the world some of her most prominent business and professional men, some of her happiest homes and some of her most talented sons and daughters. God bless these women, true to convictions, through trials and tribulations, through joys and comforts. May their like increase.

Dr. Albert E. Winship, of Boston, editor of the *Journal of Education*, eminent educator and lecturer, who was a close personal friend of our family, and often a guest in our home, always enjoyed a visit at the office. He was a real friend to the Mormon

people and was loud in his praise of their accomplishments. He first visited Utah in the days of Brigham Young whom he met personally, was familiar with the work of the Utah pioneers, and kept up his interest in the development of the state and Intermountain West. He was especially proud of Utah's education laws and program, which he thought were among the best in the country. He often remarked that in his travels about our great country he felt it to be a part of his mission to interpret to the people of one locality the fine work of those of another. He believed that prejudice was one of the great destructive forces and that it was born of ignorance.

After a visit to our office in the winter of 1917, he paid a glowing tribute to the Relief Society in a 1,000 word editorial published in his *Journal of Education* of March 1, 1917, under the title, "Women's Noble Work for Women." The introductory paragraph was as follows:

> One of the most brilliant achievements in women's work for women has had all too little recognition. We refer to the General Women's Relief Society with headquarters in Salt Lake City.

After describing the work and accomplishments of the organization, his closing words were:

> Such an achievement of women for women would ordinarily be heralded far and wide by a public agency of great efficiency, but so far as we know this is the first general recognition it has received.

NIGHT RAIN

Della Adams Leitner

A fresh, cool summer morning after rain
I walked entranced among the garden flowers,
Radiant with gems reflecting brilliant hues—
The precious gift through darkness of the showers.
A spider's web across a fern became
A spangled net that quivered in the breeze;
The leaves were etched with pearls; the lily pool
Shimmered with drops from overhanging trees.
The grass, a diamond carpet; and the moss,
Green velvet on the rocks beside the pond,
Was dustless. Incense of the fragrant flowers
In stillness bore my grateful thoughts beyond.
Wordless my praise, but in my heart a prayer
Winged silent thanks that clouds in black of night,
Bestowing jewels in the dark, unseen,
Had wrought this matchless beauty for my sight.

Relief Society Membership Goal Achieved

Vera White Pohlman, General Secretary-Treasurer

THE membership-building program of Relief Society, first proposed at the general conference of the organization in October 1937, was launched at the next general conference in April 1938. At that time (as of December 31, 1937) there were 75,064 enrolled members. The objective of the membership campaign, which was to continue intensively during the four-year period ending December 31, 1941, was 100,000 members by Relief Society's one hundredth year. This goal called for a total increase of approximately 25,000 members, or a gain of one-third over the 1937 membership.

With their characteristic energy and enthusiasm, and with the support and assistance of the Priesthood, Relief Society workers throughout the Church took up the campaign, employing numerous ingenious methods of acquainting and interesting unenrolled women in their communities with the opportunities and benefits afforded through Relief Society membership. Marked progress was made during each of the first three years of the effort, as shown in Chart 1, on page 325, the yearly gain varying between 5,000 and 6,000 members. By the end of the year, a total increase of 16,000 had been recorded, or an average of about 5,300 per year. But a further enrollment of 9,000 more women—almost double the number enrolled during any preceding year—was required during the final year of the campaign in order to achieve the goal of 100,000.

Localized Quotas Designated During Final Year

Up to this time no specified quotas had been assigned to the various stakes and missions, but in general each local subdivision was working toward an increase of one-third over its 1937 membership—the same ratio of gain as that desired for the Church as a whole. Some of the local Societies which put forth the greatest effort to achieve an increase of one-third were constantly meeting with discouragement because their enrollment already included more than two-thirds of the eligible women in their communities. On the other hand, some Societies had achieved a membership one-third larger than that of 1937, but still had only a small percentage of their eligible women enrolled. At the beginning of the fourth year, an analysis of the situation showed that an enrollment of 100,000 Relief Society members would mean the enlistment of 60 percent of the estimated number of women in the Church, and the General Board approved the plan of applying uniformly to each stake and mission a membership quota equivalent to 60 percent of the Latter-day Saint women within its boundaries.

There were no compiled data showing the number of women in the stakes and missions; therefore, the number was estimated as being

ne same as the number of Latter-ay Saint families, on the assumption that there is approximately one roman in each family eligible for membership in the Society. It was ecognized that there are no women n a small proportion of the total milies, but inasmuch as only six f every ten families were required o be represented in order to meet ne quota, the remaining margin of our of every ten families allowed or those homes in which there were o eligible women. Additional mar-in was also allowed by the fact that n some families there were two or nore women eligible for member-ip, and that women not belonging o the Church may be admitted to membership in the Society.

In determining the membership atus of each stake and mission, as f December 31, 1940, in the light f the new localized quota, it was ound that the possibility of enroll-ng women from at least 60 percent f the families had already been dem-nstrated by a group of 66 stakes nd missions where, by the end of 940, Relief Society membership epresented 60 percent or more of heir Latter-day Saint families. In ssigning this quota, emphasis was iven to the fact that final calcula-ons at the end of the four-year cam-aign would be based on the number f Latter-day Saint families in the spective subdivisions at that time, us making allowance for fluctua-ons occurring in the meantime in ne number of families.

The assignment of the 60 percent uota was made at the general con-rence of Relief Society in April 941, and was emphasized by a dis-ay of large colored pictographs, reductions of which were later reproduced in the *Relief Society Magazine* for May 1941. These pictographs and supporting data showed for each stake and mission, in terms of both number and percentage, Relief Society membership in relation to the number of Latter-day Saint families, the additional number of members required in order to reach the quota (which number was subject to change as families in a district either increased or decreased), and the approximate number of unenrolled women available from which the additional members might be drawn.

With this specific assignment, and with the pictographs spot lighting those areas with the largest percentage of unenrolled women from which the principal membership gain during the final year of the campaign might be expected, Relief Society workers throughout the Church set out to enlist, during the remaining nine months of the campaign, the 9,000 additional members.

This was a stupendous task in consideration of the short time remaining, particularly so for the 24 stakes chiefly urban and numerically large, where the 1940 enrollment represented less than 40 percent of the women within their jurisdiction, ranging, in the lowest stake, down to 22 percent. Upon this group of stakes devolved the major portion of the task of enrolling the 9,000 additional members, but those stakes and missions whose ratio of enrolled women was between 40 and 50 percent also had a sizeable job to do in bringing their ratios up to 60 percent. Despite the task confronting them, Relief Society workers were

encouraged by the realization that the assignment was within the range of possibility, that in every one of these stakes and missions unenrolled women exceeded by hundreds the number to be enrolled in order to achieve the goal. These stakes and missions were heartened by reports that numerous other stakes and missions with quotas already reached had not relaxed their efforts but were continuing them with the two-fold purpose of extending opportunity for Relief Society membership to every woman within their boundaries, and of helping to achieve the total membership goal, realizing that their extra gains would help to offset the inevitable lag in some other areas where local conditions or other factors were less favorable.

The Goal Achieved and Exceeded

The results obtained by the end of 1941 were phenomenal—not only was the centennial goal of 100,000 members reached, but it was exceeded by 15,000. During 1941 alone, when it was hoped an additional 9,000 members would be enlisted, nearly 24,000 were enrolled. It is interesting to note that the increase in this one final year nearly equalled the gain of 25,000, or one-third, toward which the four-year campaign was directed, and that the actual four-year increase was 40,000, or 53 percent over the 1937 enrollment. The 115,015 members recorded as of December 31, 1941, represented 64 percent of the 179,482 families reported. The stakes accounted for a membership of 98,550, representing 64 percent of their 153,784 families, and the missions 16,465 members, 64 percent of their 25,698 families.

Stakes and missions with the highest proportion of their women enrolled in Relief Society at the end of 1941, head the list in Table 1, on page 326. First among these are seven missions—one in Mexico, two in South America, and four in the islands of the Pacific—where the membership represents 100 percent or more of the Latter-day Saint families. Next, three stakes—San Juan in southeastern Utah, Big Horn in Wyoming, and Moapa in Nevada—all predominately rural and with problems of distance and transportation, achieved rates between 90 and 95 percent. These are followed by seven stakes and missions with rates ranging between 80 and 90 percent, 42 between 70 and 80 percent, and 63 between 60 and 70 percent, a total of 122 stakes and missions reaching or exceeding the quota—three-fourths of the total 162 subdivisions. The remaining 40 stakes and missions closely approached the 60 percent goal, and most of them made substantial gains over the membership recorded at the beginning of the campaign. Several of these made remarkable gains and are included in the following list of stakes and missions which made the greatest growth during the four-year campaign, most of them more than doubling their membership:

Stake or Mission	*Percent Increase Over 1937*
San Diego	260.00
Ensign	242.42
Inglewood	205.24
Seattle	195.85
Mt. Ogden	179.83
Texas	176.02

Stake or Mission	Percent Increase Over 1937
Denver	164.41
Portland	164.05
Highland	159.08
South Salt Lake	156.03
Oakland	152.82
San Fernando	147.67
Emigration	147.11
Riverside	145.10
New England	144.64
Weber	144.35
Bonneville	129.00
East Central	125.67
Reno	122.22
Sacramento	120.58
Wells	120.07
San Francisco	119.67
Los Angeles	119.26
Grant	118.20
South Los Angeles	118.20
Pasadena	114.81
Long Beach	114.47
Northwestern States	111.27
Boise	110.84
Ogden	110.57
Salt Lake	110.29
Northern States	109.84
Mexican	100.00
Southern States	99.86
Western States	95.74
Eastern States	91.86
Pocatello	88.20
San Bernardino	85.44
Twin Falls	82.91
Granite	79.64
Carbon	78.89
Phoenix	77.48
Colob	76.74
Big Cottonwood	76.32
Liberty	75.96
Nevada	75.22

Space does not permit the further sting here of the many other stakes nd missions with creditable gains, ut Table 1 shows for each stake nd mission in the Church the Relief ociety membership status as of the nd of 1941, the growth during the nal year of the campaign, and the total gain made over the 1937 membership. Many individual wards and branches made high membership gains, some of them enrolling every available Latter-day Saint woman within their boundaries, and in addition interested women not members of the Church.

It is recognized that varying local conditions affected the extent to which membership gains were achieved, and that equal effort was not always conducive to the same rate of growth. It is also recognized that the number of women estimated on the assumption of one to a family is not as exact as an actual count of the women themselves, had such a figure been available for the entire Church, and that the rates based on such a figure would appear higher for some congested urban, industrial, and military areas where the family count is not so representative of the number of women as in most sections of the Church. Whatever the conditions and the factors affecting the statistical rates, the growth made, no matter how small, is of inestimable value both to the Society and to the individuals enlisted, value of such quality and ultimate worth as can never be fully measured and set down in figures.

Explanation of Pictograph and Supporting Table

In order to show the membership status of the various stakes and missions of the Church by the centennial year, and also the outstanding growth made during the final year of the campaign, the pictographs which were issued last year showing data as of 1940 are here reproduced again as Chart 2, pages 329 to 332,

with the 1941 gains added in red. The 60 percent goal line also appears in red. In Chart 2 each character stands for 10 percent of the number of Latter-day Saint women —the number of Latter-day Saint families being considered as the equivalent of the total Latter-day Saint women in the designated stake or mission. The black characters represent the members on the rolls as of the end of 1940; the red characters represent the members enrolled during the one-year period, 1941; and those in outline represent the unenrolled women as of the end of 1941.

Preceding these pictographs is supporting Table 1 on pages 326 to 328, in which stakes and missions are listed in order according to their respective percentage of Latter-day Saint families enrolled in Relief Society as of the end of 1941. The position in this table of a given stake or mission may be readily ascertained by referring first to the pictographs, Chart 2, in which stakes and missions are listed alphabetically. At the right of each row of characters the rank of the respective stake or mission is shown; by means of this rank number the same stake or mission can be easily located in Table 1, where the stakes and missions appear in order according to rank.

In preparing Table 1, adjustments were made with respect to stakes and missions effected or created by division since 1937. This table shows the number of Latter-day Saint families in each subdivision, the number of members enrolled as of December 31, 1941, and the percentage which these members represent of the total number of families. In addition, the table also shows the numerical and percentage growth during the final year of the campaign, 1941, and also the total numerical and percentage growth made during the entire four-year campaign. Membership losses during the periods compared are indicated by a minus sign (—) preceding the figures.

Editor's Note: Pictographs were planned by General Secretary-Treasurer Vera White Pohlman, and prepared under her direction.

"DESIRING to extend the organization's influence for good, both in individual lives and in the community, we have sought the goal of one hundred thousand members on our one hundreth anniversary. I am happy to announce that not only have we achieved our objective but we have exceeded it by fifteen thousand. We welcome our forty thousand new members, and sincerely appreciate the individual and concerted efforts of the other seventy-five thousand members who enlisted them. The same promises of power and blessing given by our Prophet-founder to the original eighteen members will, through the continuance of unselfish service, be fulfilled to these hundred and fifteen thousand women of today, who compose more than two thousand local branches throughout the world."—Excerpt from President Amy Brown Lyman's Centennial Phonograph Message

RELIEF SOCIETY MEMBERSHIP GROWTH
DURING FOUR-YEAR CAMPAIGN 1938-41

Each character represents an increase of 1,000 members over 1937

Red characters represent growth during calendar year

YEAR	MEMBERS BEGINNING OF YEAR	INCREASE DURING YEAR		MEMBERS END OF YEAR	INCREASE OVER 1937	
		NUMBER	PER CENT		NUMBER	PER CENT
1938	75,064	5,176	6.90	80,240	5,176	6.90
1939	80,240	5,902	7.36	86,142	11,078	14.76
1940	86,142	4,922	5.71	91,064	16,000	21.18
1941	91,064	23,951	26.30	115,015	39,951	53.32

TABLE I

RELIEF SOCIETY MEMBERS IN RELATION TO L.D.S. FAMILIES - 194.
AND
MEMBERSHIP INCREASE DURING 1941 AND 4-YEAR CAMPAIGN 1938-4.

Rank	Stake or Mission	Relief Society Members in Relation to Families, 1941			Increase During 1941		Increase During 1938-41	
		Number L.D.S. Families	Number Members	Percent	Number	Percent	Number	Percen
	GRAND TOTALS	179,482	115,015	64.08	23,951	26.30	39,951	53.3
	100 PERCENT AND OVER	1,995	2,167	108.62	---	---	---	---
1	Brazilian *	47	73	155.32	---	---	19	35.1
2	Samoan	422	497	117.77	72	16.94	50	11.1
3	Tongan *	204	218	106.86	---	---	41	23.1
4	Argentine	159	169	106.28	- 1	- .59	32	23.3
5	New Zealand *	560	592	105.71	---	---	160	37.0
6	Mexican	349	364	104.30	43	13.40	182	100.0
7	Tahitian *	254	254	100.00	---	---	- 11	- 4.1
	90 - 100 PERCENT	2,033	1,896	93.26	---	---	---	---
8	San Juan	448	423	94.42	54	14.63	127	42.9
9	Big Horn	954	899	94.23	126	16.30	260	40.6
10	Moapa	631	574	90.97	- 5	- .86	126	28.1
	80 - 90 PERCENT	4,403	3,638	82.63	---	---	---	---
11	Juarez	186	167	89.78	3	1.83	13	8.4
12	New England	154	137	88.96	39	39.79	81	144.6
13	Deseret	916	768	83.84	63	8.94	173	29.0
14	Wayne	463	385	83.15	14	3.77	34	9.6
15	Star Valley	982	803	81.77	208	34.96	327	68.7
16	Moroni	610	494	80.98	16	3.35	39	8.5
17	South Sanpete	1,092	884	80.95	100	12.76	186	26.6
	70 - 80 PERCENT	37,800	28,132	74.42	---	---	---	---
18	Snowflake	879	703	79.98	50	7.66	176	33.4
19	North Central States	489	389	79.55	46	13.41	127	48.4
20	Carbon	1,581	1,254	79.32	128	11.37	553	78.8
21	Benson	967	764	79.01	45	6.26	134	21.2
22	St. Joseph	789	623	78.96	3	.48	19	3.1
23	Garfield	572	451	78.85	18	4.16	37	8.9
24	Alberta	913	718	78.64	72	11.15	146	25.5
25	North Idaho Falls	1,005	785	78.11	174	28.48	307	64.2
26	Shelley	863	674	78.10	123	22.32	220	48.4
27	Phoenix	602	465	77.24	96	26.01	203	77.4
28	Nevada	758	582	76.78	145	33.18	233	66.7
29	Sevier	999	767	76.78	133	20.98	227	42.04
30	Northern States	1,402	1,066	76.03	450	73.05	558	109.8
31	Millard	919	698	75.95	50	7.72	146	26.4
32	Malad	905	687	75.91	109	18.86	148	27.4
33	Uvada	531	403	75.89	119	41.90	173	75.2
34	San Luis	544	411	75.55	- 21	- 4.86	37	9.8
35	North Sanpete	1,119	834	74.53	129	18.30	97	13.1
36	Smithfield	938	699	74.52	9	1.30	194	38.4
37	St. Johns	554	411	74.19	18	4.58	104	33.8
38	East Central States	794	589	74.18	137	30.31	328	125.67
39	Franklin	1,114	822	73.79	103	14.33	211	34.53
40	Panguitch	595	438	73.61	- 43	- 8.94	31	7.62
41	Canadian	202	148	73.27	25	20.32	33	28.70
42	San Diego	517	378	73.11	243	180.00	273	260.00
43	Wells	2,449	1,787	72.97	857	92.15	975	120.07
44	Oneida	988	720	72.87	84	13.21	149	26.10
45	Bear Lake	836	608	72.73	18	3.05	103	20.40
46	Southern Arizona	561	406	72.37	75	22.66	118	40.97
47	Emery	1,195	863	72.22	16	1.89	69	8.69
48	Bannock	547	394	72.03	42	11.93	89	29.18

Rank	Stake or Mission	Relief Society Members in Relation to Families, 1941			Increase During 1941		Increase During 1938-41	
		Number L.D.S. Families	Number Members	Percent	Number	Percent	Number	Percent
89	Rexburg	1,897	1,363	71.85	141	11.54	469	52.46
90	Hawaiian	712	510	71.63	35	7.37	-134	-20.81
91	Moon Lake	365	261	71.51	5	1.95	3	1.16
92	Palmyra	1,277	912	71.42	188	25.97	247	37.14
93	Eastern States	463	330	71.27	48	17.02	158	91.86
94	Kanab	554	394	71.12	48	13.87	70	21.60
95	Portland	899	639	71.08	224	53.98	397	164.05
96	Idaho	514	365	71.01	98	36.70	126	52.72
97	Blackfoot	1,451	1,030	70.99	118	12.94	347	50.81
98	Los Angeles	1,012	717	70.85	264	58.28	390	119.26
99	Bear River	1,529	1,074	70.24	85	8.59	184	20.67
	60 - 70 PERCENT	80,228	50,875	63.41	---	---	---	---
100	Raft River	282	197	69.86	3	1.55	12	6.49
101	Texas	977	679	69.50	128	23.23	433	176.02
102	San Bernardino	550	382	69.45	106	38.41	176	85.44
103	Young	381	264	69.29	69	35.38	94	55.29
104	Twin Falls	625	428	68.48	84	24.42	194	82.91
105	North Sevier	623	422	67.74	34	8.76	65	18.21
106	Salt Lake	1,689	1,144	67.73	544	90.67	600	110.29
107	Yellowstone	1,124	760	67.62	46	6.44	213	38.94
108	Montpelier	949	641	67.51	19	3.05	85	15.29
109	Taylor	857	577	67.33	81	16.33	142	32.64
110	Boise	781	525	67.22	182	53.06	276	110.84
111	Hyrum	1,184	795	67.14	130	19.55	179	29.06
112	Mount Ogden	2,494	1,665	66.76	808	94.28	1,070	179.83
113	Zion Park	557	371	66.61	- 10	- 2.62	27	7.85
114	Minidoka	734	483	65.80	- 3	- .62	105	27.78
115	Teton	721	472	65.46	37	8.51	95	25.20
116	Denver	715	468	65.45	163	53.44	291	164.41
117	Ogden	2,937	1,912	65.10	832	77.04	1,004	110.57
118	Pocatello	2,278	1,483	65.10	455	44.26	695	88.20
119	North Weber	1,983	1,288	64.95	334	35.01	509	65.34
120	Southern States	2,184	1,411	64.61	395	38.88	705	99.86
121	Maricopa	1,431	923	64.50	184	24.90	331	55.91
122	Nampa	515	332	64.47	39	13.31	100	43.10
123	Northwestern States	2,591	1,669	64.42	266	18.96	879	111.27
124	South Davis	1,803	1,155	64.06	291	33.68	484	72.13
125	Cassia	310	198	63.87	5	2.59	35	21.47
126	Lethbridge	785	501	63.82	47	10.35	129	34.68
127	Weber	2,306	1,471	63.79	602	69.28	869	144.35
128	Gunnison	690	440	63.77	34	8.37	100	29.41
129	Riverside	1,612	1,027	63.71	539	110.45	608	145.10
130	South Los Angeles	1,374	875	63.68	247	39.33	474	118.20
131	Bonneville	1,916	1,216	63.47	499	69.60	685	129.00
132	Portneuf	812	515	63.42	16	3.21	118	29.72
133	Rigby	1,559	981	62.92	99	11.22	243	32.93
134	Cache	1,725	1,077	62.43	104	10.69	197	22.39
135	Sacramento	859	536	62.40	184	52.27	293	120.58
136	South Sevier	883	551	62.40	- 2	- .36	69	14.32
137	Seattle	919	571	62.13	203	55.16	378	195.85
138	Highland	2,713	1,684	62.07	851	102.16	1,034	159.08
139	St. George	1,062	659	62.05	27	4.27	70	11.88
140	Big Cottonwood	1,081	670	61.98	214	46.93	290	76.32
141	Nebo	1,037	642	61.91	22	3.55	134	26.38
142	California	1,780	1,101	61.85	131	13.50	396	56.17
143	Timpanogos	832	514	61.78	120	30.46	186	56.71
144	Granite	1,791	1,103	61.58	397	56.23	489	79.64
145	Juab	879	541	61.55	53	10.86	68	14.37
146	Cottonwood	1,460	896	61.37	295	49.08	357	66.23

Rank	Stake or Mission	Relief Society Members in Relation to Families, 1941			Increase During 1941		Increase During 1938-41	
		Number L.D.S. Families	Number Members	Percent	Number	Percent	Number	Percent
107	Santaquin-Tintic	824	505	61.29	55	12.22	34	7.22
108	Ensign	1,848	1,130	61.15	694	159.17	800	242.42
109	Western States	1,280	781	61.02	87	12.54	382	95.74
110	Uintah	1,196	729	60.95	62	9.30	245	50.62
111	Kolob	1,373	836	60.89	218	35.28	363	76.74
112	Grant	1,715	1,043	60.82	457	77.95	565	118.20
113	Logan	1,809	1,098	60.70	146	15.34	250	29.48
114	Box Elder	2,101	1,275	60.69	206	19.27	325	34.21
115	Burley	1,097	663	60.44	65	10.87	171	34.76
116	Long Beach	1,374	830	60.41	270	48.21	443	114.47
117	Oquirrh	1,526	921	60.35	201	27.92	346	60.17
118	Parowan	1,637	986	60.23	188	23.56	304	44.57
119	Woodruff	940	566	60.21	83	17.18	161	39.75
120	Chicago	603	363	60.20	102	39.08	125	52.52
121	Sharon	1,010	607	60.10	126	26.20	258	73.92
122	Lost River	545	327	60.00	16	5.14	79	31.85
	50 - 60 PERCENT	48,647	26,357	54.18	—	—	—	—
123	Tooele	1,515	907	59.87	118	14.96	369	68.59
124	Mount Graham	1,104	659	59.69	53	8.75	159	31.80
125	Morgan	517	304	58.80	25	8.96	49	19.22
126	Blaine	995	582	58.49	120	25.97	213	57.72
127	East Jordan	1,988	1,159	58.30	266	29.79	419	56.62
128	Provo	1,140	664	58.25	175	35.73	268	67.68
129	San Fernando	1,187	691	58.21	252	57.40	412	147.67
130	Liberty	2,653	1,515	57.11	435	40.28	654	75.96
131	Lehi	878	498	56.72	102	25.76	113	29.35
132	Wasatch	1,258	711	56.52	42	6.28	171	31.67
133	Australian *	377	213	56.50	—	—	22	11.52
134	North Davis	1,479	834	56.39	162	24.11	280	50.54
135	Emigration	1,993	1,112	55.80	594	114.67	662	147.11
136	Beaver	937	522	55.71	45	9.43	67	14.73
137	Duchesne	454	252	55.51	- 8	- 3.08	62	32.63
138	South Summit	908	499	54.96	84	20.24	91	22.30
139	Alpine	1,073	588	54.80	155	35.80	191	48.11
140	Roosevelt	825	452	54.79	80	21.51	104	29.89
141	Reno	774	420	54.26	186	79.49	231	122.22
142	Idaho Falls	1,519	824	54.25	153	22.80	319	63.17
143	Pasadena	1,392	754	54.17	307	68.68	403	114.81
144	San Francisco	1,229	659	53.62	299	83.06	359	119.67
145	Oakland	1,851	986	53.27	363	58.27	596	152.82
146	Union	612	322	52.61	52	19.26	111	52.61
147	Inglewood	1,338	699	52.24	359	105.59	470	205.24
148	European Missions *	8,659	4,483	51.77	—	—	2	.04
149	Spanish-American	318	164	51.57	72	78.26	10	6.49
150	Summit	559	287	51.34	22	8.30	9	3.24
151	West Jordan	1,470	754	51.29	143	23.40	206	37.59
152	Pioneer	2,395	1,206	50.35	220	22.31	409	51.29
153	Utah	1,814	913	50.33	94	11.48	331	56.87
154	Weiser	931	468	50.27	96	25.81	174	59.19
155	Lyman	936	470	50.21	45	10.59	109	30.19
156	South Salt Lake	1,569	786	50.10	316	67.23	479	156.03
	UNDER 50 PERCENT	4,376	1,950	44.56	—	—	—	—
157	Gridley	458	225	49.13	10	4.65	50	28.57
158	South African *	229	110	48.03	—	—	- 46	- 29.49
159	Washington	759	361	47.56	82	29.39	115	46.75
160	Central States	1,092	518	47.44	57	12.36	111	27.27
161	Oahu	1,251	517	41.33	59	12.88	75	16.97
162	New York	587	219	37.31	- 3	- 1.35	45	25.86

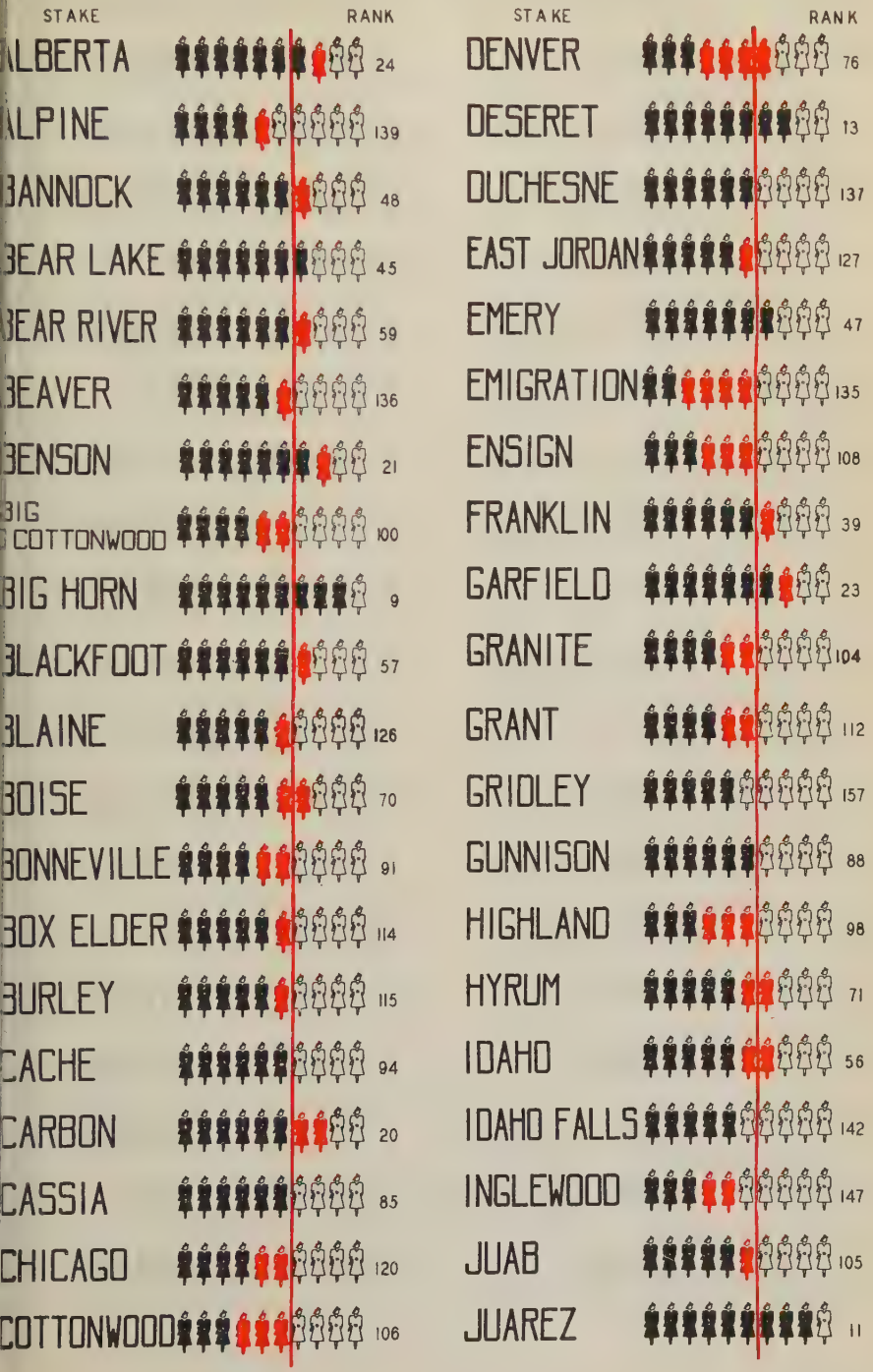
* Figures from 1940 report; report for 1941 not received.

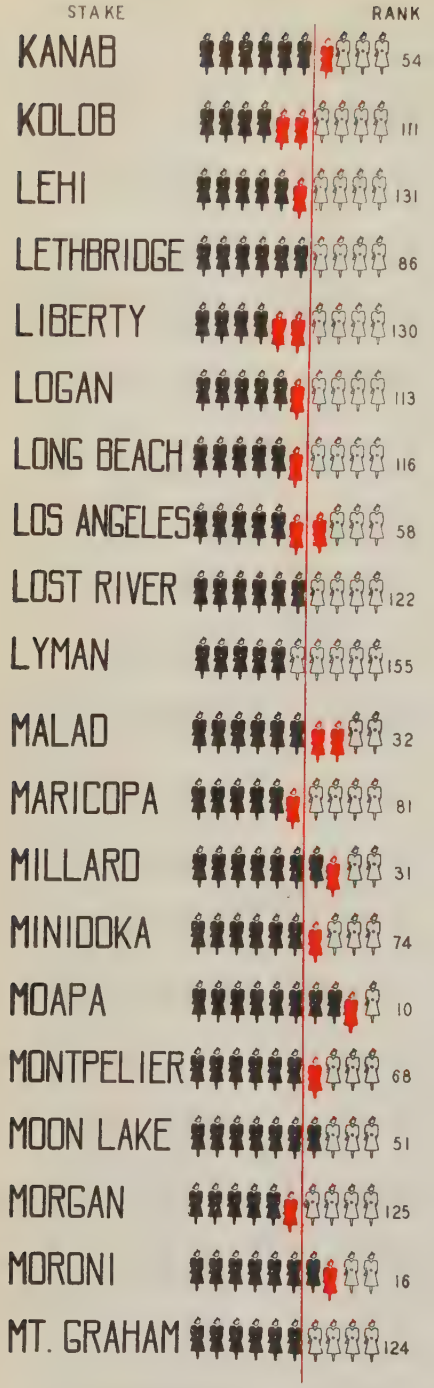
CHART 2

ELIEF SOCIETY MEMBERS IN RELATION TO NUMBER OF L.D.S. FAMILIES

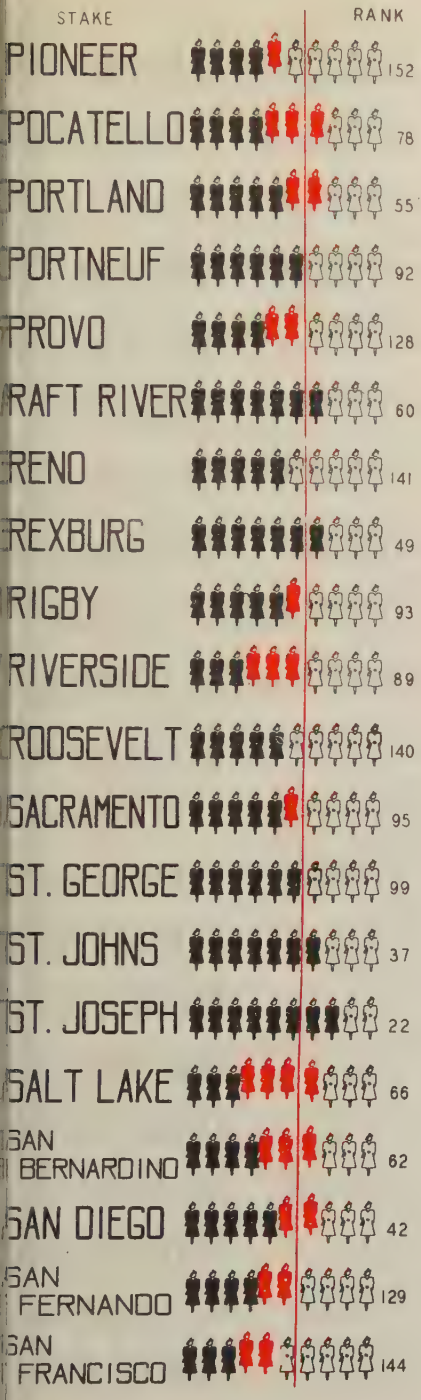
EACH CHARACTER REPRESENTS 10 PER CENT OF WOMEN IN STAKE OR MISSION

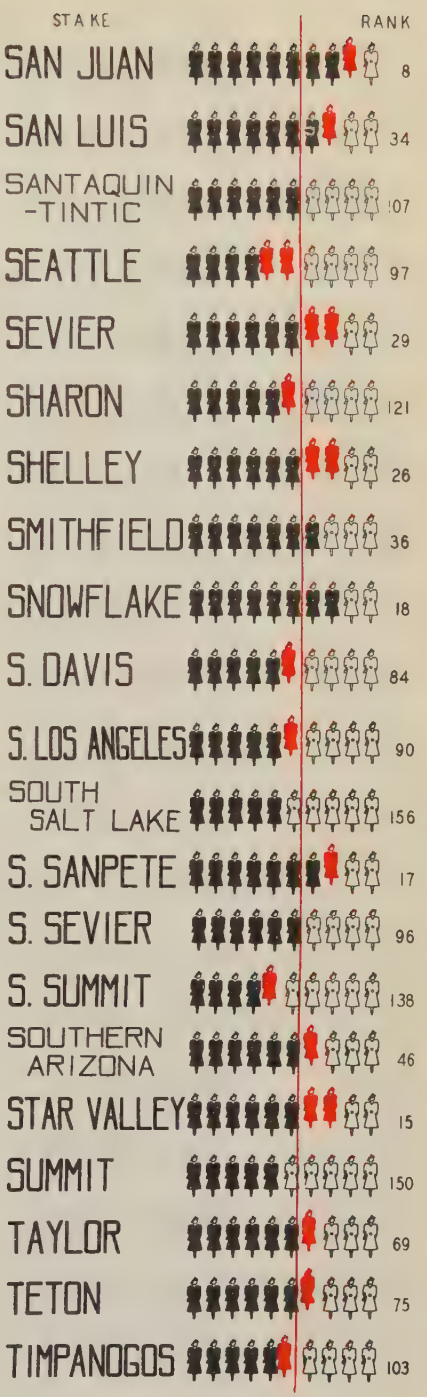
REPRESENTS MEMBERS ENROLLED BY END OF 1940 — REPRESENTS MEMBERS ENROLLED DURING 1941 — REPRESENTS UNENROLLED WOMEN AT END OF 1941

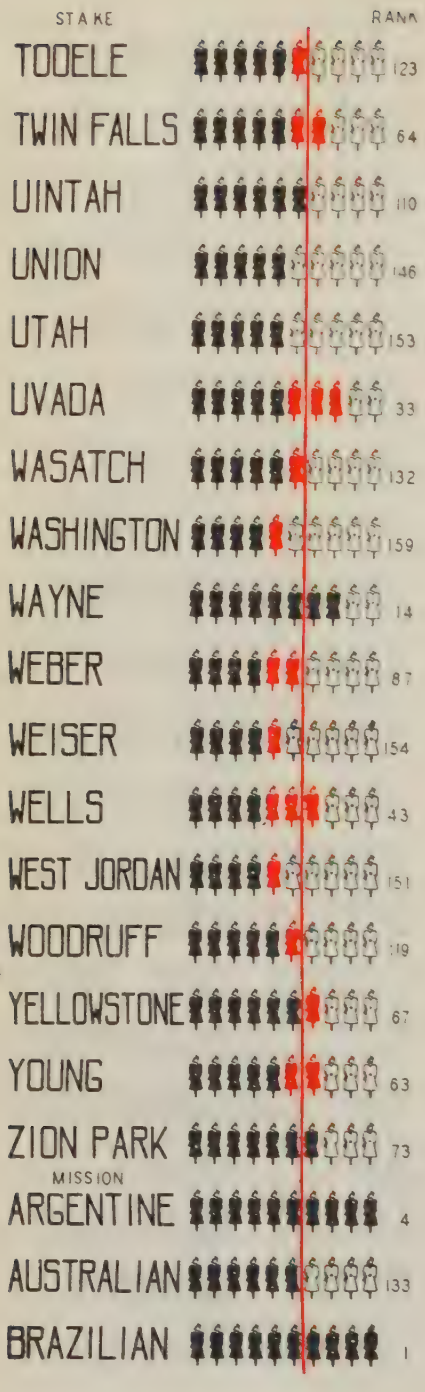


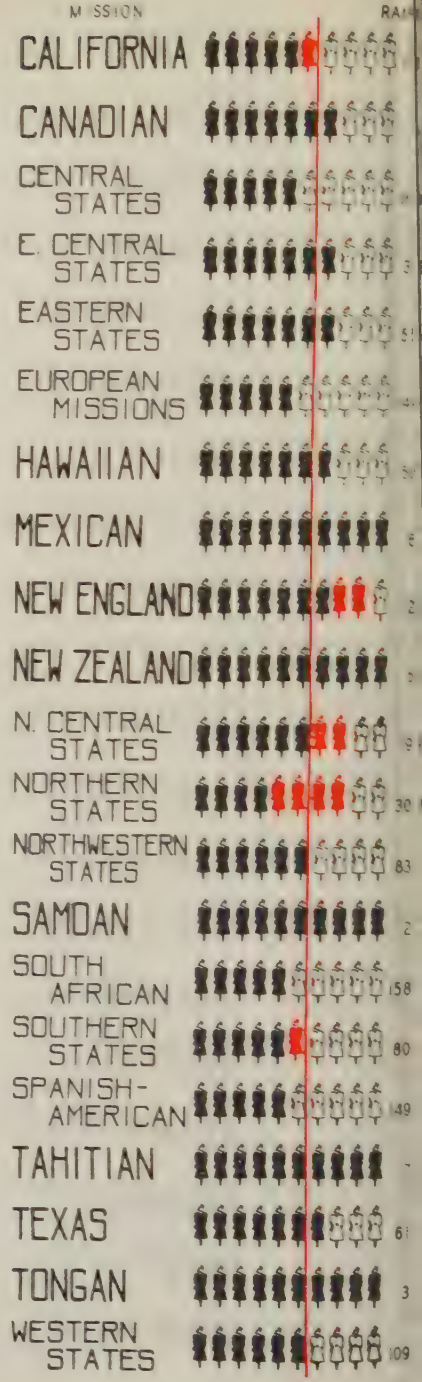

STAKE
RANK
KANAB 54
KOLOB 111
LEHI 131
LETHBRIDGE 86
LIBERTY 130
LOGAN 113
LONG BEACH 116
LOS ANGELES 58
LOST RIVER 122
LYMAN 155
MALAD 32
MARICOPA 81
MILLARD 31
MINIDOKA 74
MOAPA 10
MONTPELIER 68
MOON LAKE 51
MORGAN 125
MORONI 16
MT. GRAHAM 124

STAKE
RANK
MOUNT OGDEN 72
NAMPA 82
NEBO 101
NEVADA 28
NEW YORK 162
N. DAVIS 134
N. IDAHO FALLS 25
N. SANPETE 35
N. SEVIER 65
N. WEBER 79
OAHU 161
OAKLAND 145
OGDEN 77
ONEIDA 44
OQUIRRH 117
PALMYRA 52
PANGUITCH 40
PAROWAN 118
PASADENA 43
PHOENIX 27


STAKE
RANK
PIONEER 152
POCATELLO 78
PORTLAND 55
PORTNEUF 92
PROVO 128
RAFT RIVER 60
RENO 141
REXBURG 49
RIGBY 93
RIVERSIDE 89
ROOSEVELT 140
SACRAMENTO 95
ST. GEORGE 99
ST. JOHNS 37
ST. JOSEPH 22
SALT LAKE 66
SAN BERNARDINO 62
SAN DIEGO 42
SAN FERNANDO 129
SAN FRANCISCO 144


STAKE
RANK
SAN JUAN 8
SAN LUIS 34
SANTAQUIN -TINTIC 107
SEATTLE 97
SEVIER 29
SHARON 121
SHELLEY 26
SMITHFIELD 36
SNOWFLAKE 18
S. DAVIS 84
S. LOS ANGELES 90
SOUTH SALT LAKE 156
S. SANPETE 17
S. SEVIER 96
S. SUMMIT 138
SOUTHERN ARIZONA 46
STAR VALLEY 15
SUMMIT 150
TAYLOR 69
TETON 75
TIMPANOGOS 103


STAKE
RANK
TOOELE 123
TWIN FALLS 64
UINTAH 110
UNION 146
UTAH 153
UVADA 33
WASATCH 132
WASHINGTON 159
WAYNE 14
WEBER 87
WEISER 154
WELLS 43
WEST JORDAN 151
WOODRUFF 119
YELLOWSTONE 67
YOUNG 63
ZION PARK 73
MISSION
ARGENTINE 4
AUSTRALIAN 133
BRAZILIAN 1


MISSION
RA
CALIFORNIA
CANADIAN
CENTRAL STATES
E. CENTRAL STATES 3
EASTERN STATES 51
EUROPEAN MISSIONS
HAWAIIAN
MEXICAN
NEW ENGLAND 2
NEW ZEALAND
N. CENTRAL STATES
NORTHERN STATES 30
NORTHWESTERN STATES 83
SAMOAN 2
SOUTH AFRICAN 158
SOUTHERN STATES 80
SPANISH-AMERICAN 149
TAHITIAN
TEXAS 61
TONGAN 3
WESTERN STATES 109

Future Membership Activity

Counselor Donna D. Sorensen

Out of the membership-building project has come impetus for greater effort in all phases of Relief Society work. A wealth of originality and ingenuity has been uncovered. New talent has been found for use in many directions in the calling of certain women to act as coordinators. These women can now be utilized in other fields of activity within the society. The organization as a whole has been immeasurably enriched by the choice and versatile women who have been added to the fold. The end, however, has not been reached when women have been enrolled. Still greater tasks lie ahead in keeping active and interested the new members of the Society. The General Board is keenly aware that this calls for increased vision in order to plan wisely so that the needs and the interests of the majority of these 115,000 members will be met in the program of the society. On the ward executive officers will rest the responsibility of reading out and setting the example of friendliness and love among the sisterhood. The responsibility extends even further, however, to each individual member of the Relief Society. Each member should recognize the need for friendliness and should make an effort to have every woman who has been enrolled feel a part of this organization.

Deep appreciation for this organization will come to these new members when they become fully aware of the spiritual enrichment which will come to them as a result of their attendance at meetings. In times of sorrow, confusion, and distress, women yearn and seek for that which builds them spiritually, renews their faith, and strengthens their resolve to take their problems to the Lord in prayer. Not only will women be stimulated to live closer to their Heavenly Father, but the sharing of their joys and sorrows with women in this Society will be comforting to them.

In truth, the garnering of these thousands of women into the Society is but the beginning. In this organization the women will be imbued with a desire to "Seek ye first the kingdom of God and His righteousness." Their homes will benefit from the inspiration which they will find in attending weekly Relief Society meetings. The Church itself will become stronger because of the affiliation of these thousands of women. The result will be an even greater effort to further the upbuilding of the Kingdom of God on earth that the Kingdom of Heaven may come. The gratefulness of the General Board is extended to all of you who have diligently worked. Your greatest reward will come in the enriched lives of the women whom you have influenced to belong to this Society.

Centennial Music

Dr. Florence Jepperson Madsen

NOW that the centennial programs are over and we are again back to the regular routine of things, let us take a few minutes of our time and reflect upon the various contributions of worth that have been made for this our hundredth anniversary.

It has often been said that woman's ingenuity is boundless—she enters all fields and brings home grains of gold.

Imagination has been given full sway during this centennial year, and as a result of it considerable creative genius has come to light. There have been original stories and poems of interest, tableaus and pageants that have depicted the lives of the eight general presidents of the Relief Society or that have portrayed important events which have transpired during the one hundred years of Relief Society activity.

Song contests have been held to stimulate the musically talented to original expression along this line. Some good talent has been discovered as a result of these contests. Songs have been written that were particularly appropriate and fitting for the various programs. This added a bit of local color to the occasions and created even greater interest in the programs.

We wish to commend those who have contributed original compositions, and we encourage them to keep active in this field of endeavor. It is not expected that these first attempts at composition will be faultless. That would be expecting the impossible. But, as "practice makes perfect," we do expect in time to eliminate our imperfections and overcome our difficulties by increasing our knowledge of music and by consistently working toward the building up of a better musical background.

The Singing Mothers throughout the Church have participated generously in the centennial programs. The cantata by B. Cecil Gates, "Resurrection Morning," always a favorite with singers, was presented in many of the wards. Also, concerts were given wherein all the numbers were used that were to have been sung in the general centennial concert in Salt Lake City. This represented a great deal of careful drilling, but it brought satisfaction and joy when the task was completed. It is hoped that the singing groups will continue to use these fine songs so that others may also hear and enjoy them. It is in this way that we can raise ourselves to a higher level musically and increase our appreciation for better music.

We wish to congratulate Gladys Rich on her recent cantata, "Messengers of Mercy," the words for which were written by Minnie D. Warner. This cantata was written especially for the centennial, and was beautifully sung by the Singing Mothers of Ogden at its premier performance. The work is full of spiritual fervor. The choruses are appealing and dynamic and strongly urge toward loyalty to God and our country. With the repeated trumpet calls in the accompaniment one feels deeply the significance of the words, "For out of every nation come cries of sore distress. Endless is the need for us to comfort and to bless."

HAPPENINGS

Annie Wells Cannon

Now comes Maytime loveliness to cheer a weeping world.

ANNA JARVIS, while traveling through the United States in the interest of creating sentiment in favor of Mother's Day, told Mrs. Emmeline B. Wells that she hoped the day would never be used for the benefit of trade. The purpose of the day was merely for a gesture of remembrance to *Mother, most beloved* by wearing a white carnation and making a visit, if possible, or sending a message. Days of remembrance, Mother's Day and Memorial Day, are fitting holidays for this month when Earth smiles in all her beauty.

QUEEN WILHELMINA, of the Netherlands, assured her men of the army and navy, by broadcast, that there will be a reorganization, and that they will continue to fight shoulder to shoulder toward victory.

PRINCESS ELIZABETH received her confirmation recently in the private chapel of Windsor Castle. The King, the Queen, Queen Mary, Princess Margaret, and the Princess Royal were present.

MARGARET CULKING BANNING, novelist, speaking at an international symposium on "Woman in War" said that, "our kind of civilization has not made women soft, and before the end of 1942 every healthy girl and woman in the United States will have her own job in war assignment. We shall fight close to the battlefields and far behind them." Other noted women spoke similarly.

MRS. FRANK LOGAN, founder of the Logan Art award of $500 for the best picture entered annually at the Chicago Institute of Art, has now formed a society called "Sanity in Art." She calls the modern trend "insane."

RACHEL LYMAN FIELD, author of *All This and Heaven Too*, and Carolyn Wells, popular author of juvenile stories, nonsense verse, and detective novels, died this spring.

CELESTIA SNOW GARDNER, 83, has written a history of the two pioneer families—William Snow and Robert Gardner. It is a sympathetic picture of the social, economic, and religious life of the pioneers. Certainly a fine achievement. Interesting new books by women are: Margaret Irwin's story of Mary Stuart and Bothwell, called *The Gay Galliard;* Angela Thirkell's *Northbridge Rectory*, a sparkling satire; and Angie Debo's tribal story of the Creeks, titled *The Road to Disappearance.*

SUSAN GROESBECK KELLY, of Provo, prominent in Church and missionary work, Margaret Manning, of Garland, for many years president of Bear River Stake Relief Society, Agnes McKay, of Ogden, and Alice McLachlin Rich, of Farmington, all devoted workers in the Church, died this spring.

EDITORIAL

Vol. 29 MAY, 1942 No. 5

Mothers In War Time

MOST individuals are becoming increasingly aware that with the war changes are coming rapidly in every phase of national life. Under war conditions adjustments must be made by each individual, as necessity arises. Some people are caught up by war hysteria and are ready immediately to relinquish all they have struggled for and valued, while others are too complacent and do not recognize the danger at hand. As mothers, it is necessary for us to realize that eventually all must sacrifice in this struggle; but it is also imperative, if lasting human values are to be conserved, for us to decide wisely the adjustments and the concessions which must be made.

With the great need for each individual to be patriotic and loyal to her government, mothers misinterpret the best way to assist their nation. Mothers of young children sometimes feel tempted to leave their growing children and go to work in industry. At the present time this sacrifice is not asked for by the United States Government. In most cases this would place serious handicaps on the proper development of children. Children "cannot delay the growing-up process until the mother remains at home again to teach them the lessons which she only has the responsibility and the authority and the love to teach them." "What they will be, they are now becoming."

Dorothy Canfield Fisher has said, "You can interrupt the improving of a road and ten years later go on with it about where you left off, but if you interrupt decent care for children and ten years later begin again to feel responsible for them, you can by no means begin where you left off. You find them irreparably grown up, and grown up wrong—enemies and liabilities of their community, rather than friends and assets."

Any good mother knows that no woman who is brought into the home to care for children will take the same interest in their welfare as the mother herself does. Children are beset by fears in war time. The news, the conversation, the reading material, all dwell on the current struggle. Children are also quick to feel the insecurity which grips adults in times of stress. No one can allay fears and foster proper attitudes as well as the mother. Children's spiritual and emotional well-being is furthered by the attentive, observant mother at home. Their needs are met and satisfied at the time they are disclosed—the logical time.

Not only are the emotional and spiritual needs met in the most satisfactory way by the mother, but the physical health of the child, which is of major importance at the present time, is fostered. It is a form of patriotism to so care for the physical needs of the family in war time that

family members are kept healthy and the energy and time of doctors in the community are conserved.

In order to make wise decisions in these trying days, need we remind ourselves as parents that spirits were clothed with mortal bodies and given to us to care for, and for these we are responsible? This is our first responsibility, but to the mother whose tasks are many and whose hours are long, other work appears to be easier. It is a shortsighted, selfish attitude which asks for an easier way of life for the present at the cost of family character and stability later.

No contribution to a nation is greater than the rearing of fine, stalwart citizens who maintain the standards and ideals of that nation. Let no mother performing her multitudinous daily tasks for her children feel that her effort is small in the war economy.

To Latter-day Saints who believe in the sacredness of the family and the continuance of family ties into the eternity, no effort or sacrifice is too great to establish proper attitudes and relationships which will endure forever.

In 1909, the first White House Conference on Children in a Democracy gave eloquent and true emphasis to home life: "Home life is the highest and finest production of character. It is the great molding force of mind and character. Children should not be deprived of it except for urgent and compelling reasons." This we firmly believe, and, as mothers in the Church, let us not be guilty of placing our values on the things of this world to the neglect of storing up "riches for eternity." Let us accept wholeheartedly the counsel of Church leaders at last April conference when they advised:

> It is our patriotic duty to be as fully effective in production at home as our boys are effective in combat in the field. Those in the front lines cannot be strong unless those behind the lines are strong also. To meet this patriotic duty and to prepare for this threatening condition, we urge all parents to guard with zealous care the health of their children. . . . Keep them home in the evening and remain home to enjoy them. . . . Parents, prepare yourselves and your children for the times to come. So live, day by day, that you may with confidence ask the blessings of health with which the Lord clothes those whom, living righteously, He delights to succor.

This Mother's Day should find the mothers of this Church with young children, at home, devoting their energies to the proper upbringing of those children as their most patriotic gesture in the war.

—*Counselor Donna D. Sorensen*

CENTENNIAL COMMEMORATIVE BOOK DELAYED

A Centenary of Relief Society, the special commemorative book setting forth in picture and story the history of Relief Society during its first century, was to have been off the press May 1.

The General Board regrets that, due to present conditions, publication has been delayed.

Copies will be mailed as soon as the book is off the press, and should be received sometime in June.

Trends In Textiles And Their Effect On The Consumer

Margaret Olsen

Utah State Agricultural College

GETTING our money's worth in clothing and household textiles used to be a subject we talked about and, at times, even considered carefully; but never before has it reached the point of being a national virtue, a patriotic duty as it has today. Getting our money's worth from the fabrics we consume is one way we have of helping our country in the fight ahead.

The conditions facing the consuming public will call forth all the ingenuity, carefulness, and thriftiness we can exercise. An article in the March *Textile World* states: "If the war lasts long enough—and it looks as if it will last plenty long—the textile industry will be reduced largely to the business, first, of clothing the armed forces; second, of supplying needed industrial fabrics to the arsenal of democracy; and third (and a poor third), of producing utility fabrics which will keep the mass of civilians decent, if not beautiful."

With the news that fifteen million persons are to be employed in activities directly related to the war by the end of 1942, in addition to several million in the armed forces, we realize that the supply of civilian goods must be drastically curtailed. There will not be enough raw materials and labor to meet the demands of war or the demands of civilians at customary levels.

And so we see the introduction of new products for our armed forces, the substitution of synthetic for natural fibers that are now needed in certain war products, and the search for substitutes for the civilian consumer whose regular supply has been stopped or diverted to defense channels. In spite of the efforts of all concerned, chaotic conditions have resulted. Just what has happened? Not a pleasant picture, to be sure, but one which we will have to face—one which is increasing in severity each month, and which will no doubt continue, in many respects, as the war continues. We are not a self-sufficient country in the production of textile fibers. This fact we more and more realize as shipping lanes become blocked and cut off.

Silk articles since January 1 have been found on the list of merchandise fast becoming depleted. Probably we would not have missed silk quite so much if it were not that nylon, too, is fast being relegated to the list of non-availables. Nylon is needed by the Government to replace silk in the defense industry.

Our entire national supply of wool is needed for army uniforms. No more one hundred percent virgin wool materials will be manufactured for civilian use. Linen is scarce. Jute and hemp from the Philippines cannot be obtained. Cotton, the chemical yarns, and other substitutes will have to supply us with our necessities, and even these will be more

and more needed for defense materials as other materials prove insufficient in amount.

This is the picture in all its unpleasantness, but we can be sure that manufacturers will draw upon their technical resources in a determined effort to maintain standards of beauty and service within the ever-narrowing range of available fibers and yarns. Much effort has been put forth to treat rayon yarns so that they will make satisfactory hosiery material. As yet, rayon is not as good for hosiery as either silk or nylon—lacking in elasticity, and durability when wet. Rayon hose have been made, however, with reasonably good wearing qualities and are rapidly being improved. Cotton lisle and mesh hose have been made in styles particularly attractive for sportswear. Though cotton hosiery prices are high at present, more universal use will no doubt bring about a decrease in their cost. Hose should be purchased according to the purpose for which they will be used. This means buying sheer hose only for dressy occasions.

Reworked and re-used wools will be used to replace virgin wool. Though probably lower in such qualities as resilience and elasticity, these wools if originally of good quality can be made into fabrics which will wear exceedingly well. Combined with wool will be found more and more rayon, cotton, and the new protein-base casein fiber made from milk and known as Aralac. Another extremely interesting fiber, heretofore wasted, is the fiber made from the bark of the huge redwood trees of California. It, too, can be combined with wool to make materials.

Continued experimentation, no doubt, will find many other synthetic and substitute fibers establishing their reputation with the American people.

Chemicals used in dyes are needed in the manufacture of explosives. Dyes are needed for uniforms. Shortages within the dyestuff industry can affect consumer goods in several ways. Either numerous but unsatisfactory colors will make their appearance in consumer goods or limited colors that are fast and serviceable will come into the markets. Already we note a smaller color range and fewer colors within a print.

And so we find that consumer's goods are on the way to being simplified with reduction in number of sizes, colors, and variety of fabrics.

WITHOUT becoming involved in the intricacies and complexities of price fixing, we need to understand that at first prices based on the loose definitions and classifications used by the trade control boards did not work out as expected. They led to confusion, evasion, cheapened quality, and elimination of some fabrics which are essential to consumers. Some mills used less raw materials in their fabrics. Others dropped the manufacture of some types of fabrics and concentrated on those with the highest profit margin under the terms of the order. Shortages in essential fabrics developed. Groups of fabrics not covered by the "ceilings" advanced to excessively high levels. As these problems are discovered and met, improvements will take place.

With the increased purchasing power of the nation has come an increased demand for clothing. Increased demand and decreased sup-

ply have been accompanied by increased prices. Prices will increase unless "ceiling" prices are set on goods by the Government. "Ceilings" alone, however, are not enough unless quality standards are set, as has been done on bed sheets. When the Office of Price Administration fixed maximum prices for manufacturers to charge for bed "linens" sold after March 2, 1942, sheets were set on a basis of four grades according to thread count, as follows: 180, 140, 128, and 112. Minimum standards were set up for each. Each sheet or pillowcase sold by a manufacturer must bear a label which tells its type and size. In purchasing sheets or pillowcases always ask to see the label. It should not be removed by the retailer. If it falls below specifications for that type, it must be labeled as substandard. Such specifications as number of yarns per square inch, weight per square yard, breaking strength, width of hems, number of stitches per inch, type of selvage, and amount of sizing should be given.

Before buying textiles for household use, shop around. Compare prices in several stores and also compare them with those you paid a year ago. Prices will be higher than those paid a year ago, but should not be excessively so. Refuse to pay exorbitant prices.

WE must, somehow, in spite of rising prices, high taxes, saving for the future, and restrictions on buying, be able to streach our money incomes to cover as many as possible of our wants which do not interfere with war needs. We can no longer be careless in our selection of materials—especially since rapid production in an effort to meet consumer needs, as well as greed and desire to capitalize on the national situation, have led to many materials of poorer quality being placed on the market. We must know as much as possible what we are buying. Watch prints to be sure they are on the straight of the material. Look for flaws in every foot of all types of material you buy. Be sure the sales person either tears the cloth or pulls a thread before cutting off your piece of material. A few inches saved on each piece of cloth may make quite a difference in the cost of a dress.

A number of factors influence the correct choice of materials, and many of these can only be learned from experience. However, before you spend a cent know exactly what you mean to buy. Each person must choose according to his needs—present and future. Choose wisely. Buying on impulse is unforgivable in these times. Durability should probably top the list in almost everything we buy, but wearing qualities are influenced by many factors. With materials and fibers changing, it is difficult to give definite and unfailing durability guides. Some guides can be given, however, that always hold true. Closer, firmer weaves generally wear better, shrink less, pull less at the seams, and hold their shape longer. Tightly twisted yarns that are free from loops and nubs for catching or wearing off give better service. Learn to read and understand labels; at no time have they been more necessary than at present. "Will it wash?" should be asked by everyone. With chemical shortages increasing, dry cleaning fluids will become scarcer and more expensive. Everything needs to be chosen with

n eye to its affinity for soap and vater. Most cotton materials will aunder, but check on shrinkage, olor fastness, and permanency of nishes. Many of our rayons are nstable. By this we mean they may hrink or stretch. At one washing hey may react one way; at another, nother way. You need assurance s to how rayon will perform. All ayons are weaker when wet, and re- uire special care.

In spite of the utmost care in selection, a factor just as important in the life of the garment is the care given it. Find out at the time an article is purchased how it should be cared for. Care for it in that way. We must take care of our goods in order to make them last as long as possible. We must use them until they really wear out. Civilians will not go unclothed, but we will have to clean out our closets, make use of our scrap bags, and do a bit of creative work.

TODAY IS A SHIELD

Alice L. Eddy

"I never knew," I used to say
When back in memory turning,
"How happy was that long-gone day."
But with the years I'm learning—
Learning at last to recognize
The gay and gentle face
Of joy which comes in humble guise,
Gift of the commonplace.

The blessings that I hold most dear
Are with me here and now.
While sun is bright and skies are clear
I make this secret vow:
When troubles come, as troubles may
With bitter woe and sorrow,
I will hold high this bright today
Against a dark tomorrow.

Weapons Women May Use

James M. Kirkham

Secretary, Church Beautification Committee

THERE is more than one weapon in the hands of women that will be effective in securing victory for the democracies. The first and no doubt the most important of these is the family health. Good health should not be regarded as a luxury, but as the right of every citizen. It is a weapon of civilians and soldiers alike in bringing victory to our nation. Therefore, it is the patriotic duty of each and every one to maintain health no matter what his job or responsibility may be. This war, with its many calls, is going to draw heavily upon the nation's physicians, and for this reason every citizen must do all in his power to keep well. He must watch every symptom of ill health lest it lead to something serious. Health, in large measure, is dependent upon proper diet, and the diet of the family is regulated to a great extent by the homemaker.

A recent Government survey reports that the majority of people in this nation are not well fed, judged by modern concepts of what constitutes proper diet. The diet of about thirty-five percent of the families studied was poor; family members were below par in energy, resistance to disease, and ability to work without becoming tired too quickly. The diet of thirty-eight percent of the families studied was fair; the health of this group was better than that of the first group, but the diet was not adequate for optimum health and vitality. A little over one-fourth of the families studied—twenty-seven percent—had a good diet, one rich enough in essential vitamins, minerals and other food elements to produce optimum health, energy, and resistance to disease. Twenty-seven percent represents too small a portion of our population as being well fed. The diet of every citizen should be adequate for health.

The report shows that proper diet is not dependent upon the amount of money spent in the purchase of foods, and that adequate diets may be purchased from low incomes. Poor diets were found among financially wealthy families as well as among the poor. Food knowledge—a knowledge of what constitutes proper food selection and preparation—was found to be the important factor in an adequate and well-balanced diet. This is available to families with low incomes as well as to those whose incomes are large. One may be well filled or his appetite may be satisfied, and yet he may not be well fed because what he has eaten may lack sufficient vitamins, minerals, or other elements essential to health.

A great asset to a family in meeting its dietary requirements, and another weapon that women may employ to help win the war, is the vegetable garden. Vegetable gardens, however, should only be planted when an area of good soil is available with sufficient water for irrigation, and when labor is available to

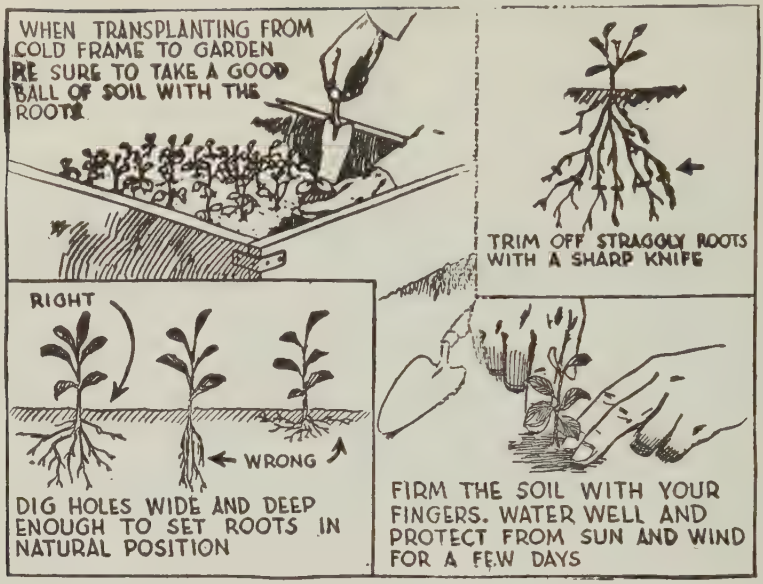
GROWING ANNUALS BETWEEN ROWS OF VEGETABLES

The use of flowers in the vegetable garden is an old American Colonial idea. Rows of annuals are alternated with rows of vegetables. The beds are raised and kept to sharply maintained straight lines with paths between, and around each vegetable bed there is a narrow border of some favorite annual. Some of the vegetables with ornamental foliage are effectively used in this manner. Among them are parsley, carrots, swiss chard, and that useful herb, sage. Chives give a neat, grassy line, and in their season give a wealth of heads of lavender bloom. Pansies, sweet alyssum, lobelia, Virginia stocks, dwarf petunias, dwarf marigolds and other low-growing plants are often used as edgings for vegetable patches.

care for the garden. Too often the housewife is left to care for the garden herself with little help from the menfolk. While gardening provides outdoor exercise so important to health, a woman should not be left with full responsibility of a large garden to the point of being overworked. Rest as well as exercise is important to health. Where conditions are favorable for a vegetable garden, one should be planted. Every little plot seeded with vegetables and properly cared for, helps to build a strong people and is another weapon with which to win the war. Gardens will defend us. Why not grow our own vegetables and know the practical value and the thrill of satisfaction that comes from such a garden?

While we are greatly concerned with vegetable gardens, we must not lose sight of the importance of flower gardens during this war emergency. Flower gardens bring us close to nature and build morale. Every sturdy marigold, zinnia, and petunia will lighten the heart of the gardener as well as the hearts of those who view them.

Another way in which women may aid the war effort is to have a thorough cleanup of both the inside of the home and the surrounding area. Cleanliness promotes not only beauty, but health; a beautiful home is, almost without exception, a healthy one. All places wherein


WHEN TRANSPLANTING FROM COLD FRAME TO GARDEN BE SURE TO TAKE A GOOD BALL OF SOIL WITH THE ROOTS
TRIM OFF STRAGGLY ROOTS WITH A SHARP KNIFE
RIGHT
WRONG
DIG HOLES WIDE AND DEEP ENOUGH TO SET ROOTS IN NATURAL POSITION
FIRM THE SOIL WITH YOUR FINGERS. WATER WELL AND PROTECT FROM SUN AND WIND FOR A FEW DAYS

TRANSPLANTING TO INSURE SURVIVAL

Transplanting is a task which Victory Gardeners must perform throughout the garden year. The following points, if observed, will insure plants a reasonable chance of survival: Dig a hole large enough to spread out the roots without crowding. In the case of seedlings which have a long tap root, it will help promote stocky growth if this tap root is shortened. See that soil is filled in properly to cover the roots, and then firm the soil. The soil should be soaked after the transplanting operation is finished. A little dry soil sprinkled over the surface will check evaporation. Observe distances carefully in transplanting. Vigorous growth in seedlings will be assured if plant food is applied while plants are small.

disease germs may lurk or which are a menace to health should be thoroughly cleaned, and refuse should be removed or destroyed.

Along with the spring cleanup another weapon is placed in the hands of women—that of salvaging all materials that will be useful to America's war needs. The Government is asking that every scrap of discarded rubber be saved, including old rubber gloves, wringer rolls, rubber heels and footwear, hot water bottles, rubber garden hose, old tires and inner tubes. Old scrap metals and metal tubes, such as toothpaste tubes, are needed for re-use. Discarded clothing should be salvaged. Old rags are needed for wiping-rags in plants manufacturing war munitions and machinery; they are also needed for making roofing and flooring materials. Our factories must have raw materials to make the weapons our fighting men need if victory is to be won. Some of this material can be found in almost every home. A thorough cleanup of homes and surroundings will find such things hidden away in attics, basements, storerooms, garages, barnyards, on farm lots and in other places. Each type of salvaged material should be kept

eparate from other types of mate-al.

It is important that all salvaged aterials go promptly into hands hat will assure their being reclaim-d and used. In the daily papers, ver the radio, and in other ways an-ouncements will be made giving etails as to how, when, and where alvage will be gathered and may be arketed. Under the State Council f Defense, a campaign to gather is much-needed material is plan-ed for Utah. Many church groups, ivic, and charitable organizations re making a project of gathering is salvage. Thus, they are render-ng a patriotic service and at the me time may secure a small fund for their organization by disposing of this salvage to a junk dealer or a war-time salvage collection agency.

It is important to remember that the Government is not asking for anything that is useful to, or needed by the family, home, or farm. Only material is wanted that would otherwise be destroyed or discarded.

Every conceivable weapon is needed to win the war. Four effective ones are: good health; victory gardens—both vegetable and flower; clean homes and surroundings; and the salvage of all materials that might be of value to the Government. Women may aid in all of these.

Mental Health During War: The Value of Work

(*Continued from page 310*)

capacitated have morale problems ust as do those of other age groups. Wherever possible, everyone—man, oman, or child—should have suit-ble occupations. Sometimes they an be only hobbies, but even if they ccomplish nothing more than to di-ert thinking from one's self, they re well worth the effort.

A new and vital challenge con-ronts Relief Society workers dur-ng the critical months ahead. All ypes of assistance to others will prob-bly be needed more than under ormal conditions. Helping others ut of trouble is one of the best ways of helping oneself. Comfort and assistance to those in greater distress and sorrow than ourselves will be increasingly needed. The dislocations of family life resulting from death and military and defense assignments will call for many generous, helping hands and hearts. All that we can do to keep up the morale on the home front is as vital as making actual materials of war.

Work builds the material and mental substance to win the war. Only work can produce material needs, and only through unselfish service can one keep fit to think clearly through the trying times ahead.

ERRATUM

IN the February 1942 issue of the *Magazine*, page 97, is published "A Letter Written by Ellen Douglass Parker." This letter was written from Nauvoo, June 12, 1842. At that time the author was Ellen Briggs Douglass. It was not until later that she married John E. Parker. As titled, the letter ndicates that she was Mrs. Parker at the time the letter was written, which was not the case.

NOTES FROM THE FIELD

Vera White Pohlman

General Secretary-Treasurer

Wherever the name does not readily indicate the geographical location of the stake or mission, the location of its headquarters is designated in parentheses.

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for April 1940, page 272.

Membership Activities

MEMBERSHIP PARTY, PROVO FIRST WARD, PROVO STAKE, SEPTEMBER 30, 1941

Stake and ward officers on the front row include the special guests seated together, named left to right, beginning third from left: Jennie Brimhall, Relief Society stake secretary; Florence Jepperson Madsen, member of General Board, and Inez B. Allred, Relief Society stake president. Next is Sarah E. Stagg, ward Relief Society president.

Provo Stake (Provo, Utah)

SARAH E. STAGG, president of Provo First Ward Relief Society, submitted the following report in the fall of 1941:

"At the conclusion of a very successful summer season, during which the class leaders and special committees had charge of the monthly meetings on the second Tuesday of each month, a program was presented and refreshments served. The at-

tendance was stimulated and the members were enthusiastic when the regular weekly meetings began in October. The accompanying picture was taken at the membership party of the Provo First Ward, held September 30, 1941. A hot luncheon was served to 125 members who paid their dues as they entered. A splendid program was given, and a social afternoon enjoyed.

"We have the allotted number of new members to make our quota of the hundred thousand strong; but we feel, as Elder George Albert Smith expressed at our recent stake conference, that our task is not complete until every woman in the ward is one of our number."

MEMBERSHIP VICTORY DINNER, SEVENTEENTH WARD RELIEF SOCIETY, MOUNT OGDEN STAKE, JUNE 10, 1941

Mount Ogden Stake (Ogden, Utah)

LULA TURNER, president of the Seventeenth Ward Relief Society, submitted the following report: "Our drive started March 1, 1941, when Martha Tollman was sustained as membership coordinator. She immediately divided the ward into four districts, with a captain at the head of each district. Each captain secured the names of all the women living in her district, and with the help of the other members, every woman was contacted and invited to join Relief Society. A chart was made and each member bringing a new member was given a gold star.

"The drive was in the form of a contest, the winning district to be given a dinner by the three losing districts. District No. 1 won by one member, and on June 10 they were guests at a dinner given in the ward recreation hall. (See accompanying picture.) The large U-shaped table

was decorated with blue delphinium, blue iris, and yellow roses, with blue candles in crystal holders. Gifts were presented to the coordinator and her four captains, also to the youngest member, who was Margaret Robins, age twenty, and to the oldest, Elizabeth Wheelwright, age eighty-five. Over one hundred members were in attendance. Musical numbers were given during the afternoon, also a one-act play.

"Our drive far surpassed our expectations. During the three months of March, April, and May, we enrolled seventy-one new members. Never have we experienced such united effort and such deep joy and satisfaction in the results of our efforts."

Smithfield Stake (Smithfield, Utah)

ANNIE M. FARR, president of Smithfield Stake Relief Society, submitted in March 1942 the following report of the membership work of this stake, written by Sonoma Y. Toolson, stake membership coordinator:

"The membership-building program, we feel, was an inspiration. Each ward in our stake has increased its membership wisely and well.

"In the vicinity of most of our ward chapels on Tuesday afternoon a few minutes before two o'clock it is indeed an inspiration and thrill to see the Relief Society women, both old and young, hurrying from every direction, each one seeming to sense the importance of their being in attendance, and each one seeming to realize what a privilege and blessing it is to be associated with such an organization.

"In these same wards the Relief Society rooms are nearly always filled to capacity, which is a pleasing contrast to the meetings prior to our

SMITHFIELD STAKE MEMBERSHIP KEY

A similar key was presented to each ward in the stake on March 17 in recognition of membership achievement.

drive. It seems only natural that we are even more desirous of taking advantage of the finer things when they are made popular, and we feel that the membership drive has been the means of accomplishing this in our stake. It has made more people Relief Society conscious, especially our young people. What a blessing, too, for one never attends these meetings without coming away feeling well repaid.

"We have now completed our 'friendly chain.' The making of this golden chain has been a cumulative effort and joy for the past four years. The chain itself is symbolic of the friendships and services found in the Relief Society. It stands for the women both old and young who have caught the spirit of this wonderful organization. As each new member entered our ranks, a new golden link representing her was added to our chain. Today we have 703 links in our stake chain, and we are anticipating the joyous thought that great things can be accomplished in the future, since there is power and strength in numbers.

"We had some very lovely plans for the centennial. We were disappointed, of course, in not being able to continue with them; but we appreciate the fact that it was up to us to fall in line, and we were happy to do just that. The wards very enthusiastically accepted the responsibility of celebrating March 17.

"On March 17, a stake board member will visit each ward and pay special tribute to the ward presidency, their loyal coordinators, and all those who have assisted in any way in bringing this inspirational membership-building program to a successful climax. As a token of appreciation for what has been accomplished, it will be the pleasure of the stake board to present each ward with the 'key of achievement.' This key is symbolic of unlocking the door to a richer, fuller, and more abundant life, a life filled with greater opportunities for womanhood.

"We sincerely hope that the pictures of the eight general presidents on this key may serve as an inspiration to the wards in keeping their members, both old and new."

The accompanying picture is of the membership key presented by this stake to the General Board. The keys given to each ward in Smithfield Stake were identical except that the inscription at the bottom bore the name of the ward and a statement that the key was in recognition of achievement in the membership campaign.

Carbon Stake (Price, Utah)

THIS stake, with Belle Johnson, president, and Estelle McIntyre, membership coordinator, made outstanding gains in membership through the four-year campaign. The following report by Mrs. McIntyre was submitted early in March:

"We launched the last year of our drive, 1941, with a *'Stop! Look!* and *Listen!'* program. With it, we passed out to the wards their previous records and the accomplishments expected in the last year of the drive. Each month thereafter we assigned a 'Sell the Relief Society' program to one of the wards, and some exceptional and original ideas were brought into our union meetings. We lengthened the time of our union meetings one-half hour in order to give our wards the necessary time to put over something worth

MISSION WARD RELIEF SOCIETY, SAN FRANCISCO STAKE.
Including the 56 New Members Admitted on the Day This Picture Was Taken in October, 1941.

while. Thus, a deep interest among the officers was awakened, and they in turn spread their enthusiasm among the women of their wards.

"All through the year, we have worked on a stake scrapbook which is developing into a very fine history and memento for the future Relief Society organizations of this stake. There is a section devoted to the stake board and one to each of our eighteen wards. Each section is divided into four parts; namely, title page, history, photographs, and miscellaneous. The miscellaneous section is made up of any outstanding activities featured by the stake or by a ward."

During the four-year campaign, Relief Society membership in Carbon Stake increased by 553, or 79 percent over the 1937 membership of 701. At the end of the campaign there were 1,254 members who represented 79 percent of the families in the stake. The secretary, Irene Perkins, reported that in seven wards the enrollment represented 100 percent or more of the Latter-day Saint families, as follows: Columbia, 102 percent; Green River, 123; Kenilworth, 104; Scofield, 135; Spring Glen, 127; Standardville, 100; and Sunnyside, 101 percent.

San Francisco Stake
(San Francisco, California)

Crystal Young, president of Mission Ward Relief Society, reports that under the able leadership of Effie Boman, former president, the Mission Ward was the first in the stake to reach its membership quota. The accompanying picture shows the members of this ward Relief Society, and was taken at their first meeting of the 1941-42 season in October, when fifty-six new members were voted in with dues paid. This ward is very pleased with the response of the new members, most of whom are young mothers.

MEMBERSHIP BANQUET, DECEMBER 9, 1941, SALINA FIRST WARD, NORTH SEVIER STAKE.

MOTHER WITH MOST DAUGHTERS ENROLLED

in Salina First Ward Relief Society, North Sevier Stake. Right to left: Hazel Denmison, and her five daughters, Sarah Knight, Berniece Miller, Bessie Miller, Alice Cloward, and Florence Squires.

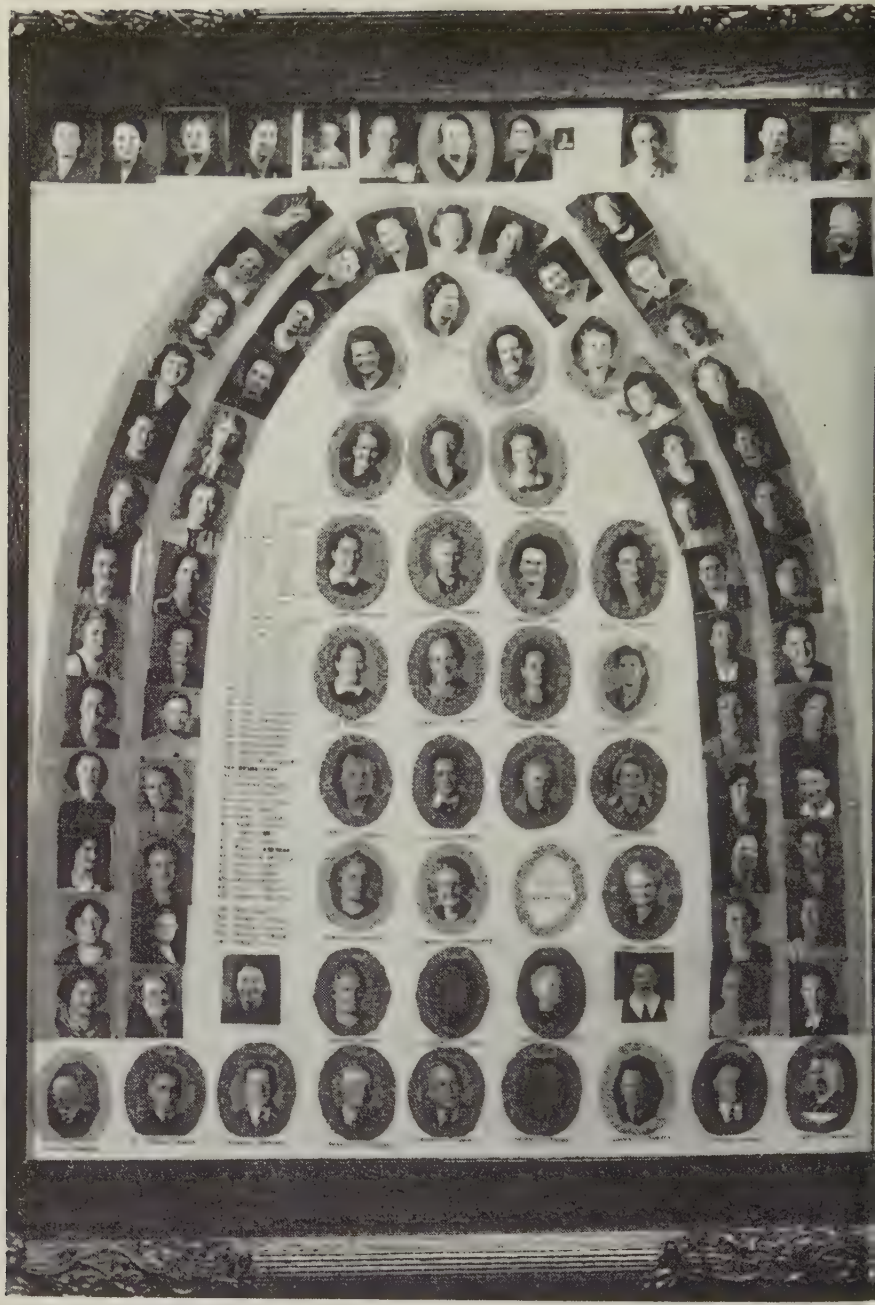
North Sevier Stake (Salina, Utah)

THE North Sevier Stake Relief Society, of which Melissa M. Crane is president, has submitted a report of the membership party of the Salina First Ward, which was held December 9, 1941, and attender by 109 members who enjoyed a hot chicken dinner, and a very appropriate program. The accompanying pictures from this ward show the members at the banquet table, and also the mother in the ward having the most daughters enrolled in Relief Society.

Zion Park Stake (Hurricane, Utah)

IRETA C. CHURCH, president of the La Verkin Ward Relief Society, recently sent the report from which the following excerpts are quoted:

"Under the direction of the stake board, and with the assistance of Mary A. Gubler, ward membership coordinator, and the united efforts of the members of this ward, an out-



FRAMED MEMBERSHIP ARCH, LA VERKIN WARD, ZION PARK STAKE
Picture, courtesy of R. P. Adams, photographer, Hurricane, Utah.

BOISE STAKE ENLISTMENT PARTY, SEPTEMBER 12, 1941

standing feature of the centennial celebration was made possible. This feature was in recognition of a two-fold achievement: the enrollment during the membership campaign of every married woman in the ward and one unmarried girl; and the completion of a framed membership arch (shown in accompanying picture) composed of pictures. Forming the base of the arch, for a firm foundation, are the pictures of the members of all the bishoprics of this ward since its organization, signifying that upon the Priesthood the Relief Society is founded, and that this is the strength upon which the structure depends. Across the top of the arch are the pictures of the members of the Zion Park stake board of Relief Society, with the president, Josephine Sandberg, in the center. In the gateway of the arch are the pictures of all of the women who have served as executive officers in the La Verkin Ward Relief Society since its organization, officers who have led the members through the gateway and into the sunshine of countless worth-while efforts and achievements. Forming the arch itself are the pictures of the present members of the ward Relief Society, who carry on the work of the organization. The pictures are arranged against the background of blue and gold.

"This framed historical collection of pictures was displayed at the centennial celebration of this ward, where a historical pageant, by Camilla Judd, was presented, with the assistance of the Relief Society Singing Mothers directed by Vida Duncan."

Boise Stake (Boise, Idaho)

JOSEPHINE ANDERSON, Relief Society stake president, reports that the first unit of the centennial celebration of the Relief Society in

Boise Stake was the enlistment party given September 12, 1941, when the accompanying picture was taken. The membership arch on the center table was of blue and gold flowers, and each ward's membership attainment was represented by floral streamers. Ward Relief Society presidents assisted the stake board in the entertainment and serving of the guests.

Australian Mission

ELSIE F. PARTON, president of the Relief Society of the Hurstville Branch, wrote on March 27 of the very satisfactory membership increase in this branch from 17 to 24. The members on the roll during the centennial year were recognized in a "Roll Picture" begun two years earlier. The background for th roll was painted by the literary cla leader, Flora Sherlock, with shad of blue and gold predominating, an with the beautiful flowers of Au tralia at the sides and bottom. I this unusual commemorative rol the sundial of time and ascendin steps depict the climb in Relief S ciety membership during the year The name of each member of th Society appears on this placard, eac name printed in blue on a sma blue-edged card mounted on th placard by means of gold-colore corner holders. At the bottom o the roll appear the names of the fir presidency of the Hurstville Branc Relief Society. Gold stars wer added to two of the cards—tho

ANNIE H. GLADE AND HER SEVEN DAUGHTERS—ALL MEMBERS OF RELIEF SOCIETY

Standing, left to right: Virginia G. Ipson, Beulah H. Glade, Mary G. Walton, Melis Glade, Florence G. Wells, Hazel G. Moss, and Elizabeth G. Christensen. Mrs. Glad and four of the daugters are members of the North Eighteenth Ward, Ensign Stak Salt Lake City; Mrs. Christensen is a member of the Edgehill Ward in Salt Lake Cit Mrs. Walton lives in Venice, California, and Mrs. Wells in Idaho Falls, Idaho.

bearing the names of the two members of the Society who died after the roll was begun. This centennial membership roll will be preserved by the Society without further additions or changes. June C. Orme is president of the Relief Societies of the Australian Mission.

Millard Stake (Kanosh, Utah)

ARTEMESIA GEORGE, president of Millard Stake Relief Society, reported in September 1941, that the Scipio Ward in this stake had 135 Latter-day Saint families and 136 enrolled Relief Society members, the extra member being a non-member of the Church who is interested in the Church. The Scipio Ward had reported 100 percent visiting teaching during the previous year.

The Millard Stake, by the end of 1941, had achieved a Relief Society membership of 698, representing 76 percent of the families in the stake.

Ogden Stake (Ogden, Utah)

THE Pleasant View Ward commemorated its membership achievement of eighty-four members representing 112 percent of the families in the ward by having a centennial Relief Society membership roll inscribed by a professional penman, and autographed by President Heber J. Grant, Relief Society General President Amy Brown Lyman, Stake Relief Society President Kate F. Woodbury, and the ward bishop, Henry L. Jensen. The names were beautifully inscribed over a background containing a subdued Relief Society monogram in tones of dull gold. Mildred R. Cragun is president of this ward Relief Society.

Eighteen Charter Members

(*Continued from page* 307)

the interest of women of the Church. Indebted to them, we today find ourselves safely launched in many worthy fields of human endeavor. If these women could have seen the magnitude of the work today and the benefits that have come from their beginnings, how happy and compensated they would have been for all their arduous labors in pioneering the work of women in the Church.

Editor's Note: At the organization meeting the names of several additional women were agreed upon as members, but they were not present. These were: Sarah Higbee, Thirza Cahoon, Keziah A. Morrison, Marinda N. Hyde, Abigail Allred, Mary Snider, Sarah Granger, and Cynthia A. Eldredge.

The author of the above article states that the material for this article was obtained from the Church Historian's Office and from the Genealogical Office. While a great deal of information is available on some of the charter members of Relief Society, very little is to be found on others.

Annual Report—1941

AND A BRIEF REVIEW OF THE CENTURY

Vera White Pohlman, General Secretary-Treasurer

THIS report for the calendar year 1941 is the annual report most nearly coinciding with the one hundredth year of Relief Society, ending March 17, 1942. One means of gauging the changes and growth of the organization during its first century is to compare data from this latest report with those of earlier years. A review of the hundred years, divided into ten-year or twenty-five-year intervals, would be desirable, but comparable figures are not available for the entire century. A comparison of the hundredth year with the first year would show the same tremendous growth and integrity to original purpose as were indicated in the annual report for 1940, which was published in the *Relief Society Magazine*, June 1941, pages 426-431.

The carefully recorded minutes of meetings of the first two years of the Society in Nauvoo show that 1310 women were admitted to membership, and include meticulous entries of the kind and value of contributions received for charity, together with names of donors. The annual report covering the first year was printed in the official publication of the Church in Nauvoo, the *Times and Seasons*, Vol. 4, No. 18, August 1, 1843, showing that donations to the value of $507.00 had been received, and detailing the "appropriations for the relief of the poor" in the amount of $306.48, leaving a balance of $200.52.

On the last day of its second year, the Society held the final meetin in Nauvoo, the city of its origi but the records contain no annua report for this second year. Nearl forty years elapsed before statistica or financial data relating to Relie Societies throughout the Churcl again appeared in the records, an these entries were brief and irregu lar until 1913, the Society's seventy second year, for which the first of th regular annual reports, based on th calendar year, appears in the record of the General Board. The lack o comprehensive figures during nearl three-quarters of Relief Society' century is accounted for by the pe riod of persecution and tragedy i Nauvoo, the exodus, the ensuing struggle to survive and establish homes in the undeveloped West and the fact that a Central Boar which could collect and compil data relating to local Relief Societie throughout the Church was not ap pointed until 1880, more than a quarter of a century after organized Relief Society work had been re sumed—as early as the 1850's in some of the wards. The new central grou of officers was confronted with prob lems of organization, communica tion, and transportation, and it op erated for a third of a century before regular annual reports from the local Societies became definitely estab lished in 1913.

During this period, however, at tempts were made to collect finan cial and statistical reports from the branches of the Society, some o

which were a great distance from the headquarters in Salt Lake City. This effort was begun in 1880, the same year in which the Central Board, which included a secretary and a treasurer, was appointed. Local Societies were requested to submit reports semi-annually, but there were no established reporting procedures and no uniform records in the branches on which such reports could be based. It would appear from the meager data recorded during the ensuing period of more than thirty years that the response to requests for reports was intermittent and coverage incomplete. Despite the few Church-wide reports relating to the Society as a whole which were compiled between 1842 and 1913, indications are that in general local Relief Societies carefully recorded and preserved minutes of their meetings and reports of other activities, and kept exact accounts of funds and properties handled.

The first entry after the days of Nauvoo indicating the extent to which the Society had grown was recorded in 1880, when Relief Society leaders rode in carriages in the Pioneer Day parade, July 24, 1880, carrying a white silk banner, inscribed in gold, which included the estimate that there were 300 branches at that time. The first general report was dated March 15, 1881, according to a statement made eleven years later at the jubilee in 1892, and showed that there were 12,228 members in 16 stakes. A review appearing in the *Woman's Exponant*, October 1, 1895, included the estimate that during the twenty years preceding 1876, disbursements for charity amounted to over $90,000. Other accounts in the *Woman's Exponant* contain the following data: 1885, 22 stakes, 16,358 members; 1888, 400 branches, 22,000 members, property valued at $95,000; 1890, 32 stakes, 368 branches, 16,741 members, and other details; 1892, 25,300 members, disbursed for charity 1888-91, $70,-892.04 (four years); 1888-92, $90,-350.25 disbursed for charity (five years); 1895, 35 stakes, 500-600 branches, 30,000 members. Minutes of the General Board, Vol. 2, page 49, state that "at the close of the century, December 1899, there were 26,-943 members of the Relief Society and 566 branches." The report for 1890, listed above, and one dated October 1912, showing 32,736 members and including a financial report and appearing in the minutes of the General Board, Vol. 3, page 131, are the only fairly comprehensive reports between 1843 and 1913 giving financial and statistical information in detail. It appears, therefore, that records of the Society contain only twelve cumulative statistical entries relating to the growth and activities of the Society throughout the Church from its beginning to and including its seventy-first year.

In 1897, decision was made that the reports should be collected annually rather than semi-annually, that they should be based on the calendar year ending December 31, that wards should report to stakes, and stakes to the general secretary who was to present the report at the general conference of the Society in April.

A sound basis for regular annual reports was begun in 1914 with the revision of the report forms, and was strengthened when uniform rec-

ord books—a minute and roll book for the secretary, a book of financial accounts for the treasurer, and report books for the visiting teachers —were provided by the General Board and put into use at the beginning of the calendar year 1916. The separate books for the secretary and treasurer were combined as a ward record book, beginning in 1921, when it was recommended that the functions of these two offices be merged and assigned to one individual.

Following is a brief review of the growth and accomplishments of the Society during the fourth quarter of its first century, as indicated in the annual reports covering this period, 1917-41. In order to represent the full quarter century, comparison is made between the hundredth year, 1941, and the seventy-fifth year, 1916. Coincidentally, the report for 1916 was the first annual report based on the ward record books and visiting teachers' report books which first went into use that year; consequently this report is doubtless more complete and reliable than those of preceding years.

Pertinent data selected from the annual report for 1941 appear in the tables on pages 369 to 371. On the final page, totals for the year 1941 are compared, first with the preceding year 1940, and then with the seventy-fifth year, 1916, showing the change in each instance in terms of both numbers and percentage.

MEMBERSHIP nearly trebled during the quarter-century under comparison, increasing from 43,894 members in 1916, the seventy-fifth year, to 115,015 by 1941, the hundredth year, a gain of 71,121, or 162 percent. Membership figures as of any stated period do not, of course, indicate the total number of women who have belonged to the Society up to that time, inasmuch as those who have died, removed, or resigned are deducted each year. Even assuming that many of those who removed or resigned were later re-admitted to membership, it is conservatively estimated that the number of women who have held membership in the Society at some time during the century would exceed by thousands the present net membership of 115,015.

MEMBERS WITH SPECIAL ASSIGNMENTS constituted nearly half (53,148) of the members as of December 31, 1941. Of these, 1877 were assigned as general, stake, and mission officers and board members, 21,319 in the local Relief Societies were serving as executive officers, special workers, and class leaders, and 29,952 as visiting teachers; all other members numbered 61,867. In other words, of every 1000 members, 462 are at present gaining experience and giving special service as officers, class leaders, visiting teachers and other special workers. It is significant that only 16 of every 1000 members serve in the more general supervisory capacities as general, stake, and mission officers, and that 446 of every 1000 serve in their own local Relief Societies where the work of the organization reaches the members. Not only is the rate of 16 per 1000 serving in supervising capacities comparatively low, but many of these leaders also give assistance as officers, class leaders, and visiting teachers in the local Relief Societies

in which they hold membership. The number of stake board members who also fill local assignments will doubtless increase during 1942, as application is made, where desirable, of the recommendation to this effect issued by the First Presidency January 27, 1942.

The Geographic Distribution of members is shown on page 370, indicating that by the end of 1940 organized branches of the Society existed in every state in the United States except New Hampshire, where a branch was listed but from which no report was received, in the territories of Alaska and Hawaii, in the District of Columbia, and in 21 other countries—in fact, in six of the seven continents — all but unpopulated Antarctica—and in the islands of the South Pacific. Slightly more than half (58,914 or 51 percent) of the total membership is concentrated in the State of Utah, 105,812 or 92 percent is in the United States, and 9203 or 8 percent in other countries; 98,550 members or 86 percent are in stakes, and 16,465 or 14 percent in missions.

Visits by Relief Society Visiting Teachers to the homes of Church members totaled approximately 18,300,000 during the quarter-century, increasing 1391 percent from 85,273 in 1918, the first year in which they were counted, to 1,271,403 in 1941. The fact that the visits made during the year 1941 exceeded by more than one million the visits made during 1918 is due partly, of course, to the increased number of families in the Church (from approximately 76,000 to 179,000), but principally to greater activity by the visiting teachers as evidenced by the average rate of only one visit per family during the entire year 1918, and of seven visits per family during the year 1941. Many factors doubtless contributed to this great increase in the rate of visiting teaching, but it is reasonable to assume that two factors of importance are the visiting teachers' report book, first made available in 1916, and uniform messages to the homes provided by the General Board first for optional use beginning in 1916 and required since 1923. Stake and ward officers have also stimulated the visiting teaching, and many wards have achieved 100 percent visiting teaching over considerable periods of time. Visiting teachers throughout the Church have demonstrated their faithfulness in visiting their districts, discussing the messages, handling the contributions and annual dues received, cheering and encouraging the families of the Church, stimulating attendance at Relief Society meetings, and helping to enlist new members. An example of their devotion to duty, particularly in rural sections where districts cover a large area, and where road conditions or the present need for rubber conservation makes automotive travel impossible or impractical, is provided by the forty-five-year-old visiting teacher in Ririe Ward, Rigby Stake, who rode horseback in January to visit the eleven families in her district, in a scattered dry-farm section. The following excerpt from a letter from the Tahitian Mission serves to emphasize the wide geographic spread of the uniform visiting teachers' message, and the sincerity and digni-

ty of the friendly visitors representing the Society who call monthly at the homes of the members throughout the Church:

> Before going out, they meet at the Church to have prayers together, and again when they have finished their work. When they go into the homes, the teacher in charge, after greetings have been exchanged, stands on her feet and with great dignity delivers the message of the month, inquires as to the health and condition generally of the family, exhorts them to faithfulness, and invites them out to all of the meetings in the branch.

Relief Society Magazine Subscriptions advanced tremendously during the quarter-century, from 9926 in 1916, the *Magazine*'s third year, to 55,404 in 1941, its twenty-eighth year—an increase of 45,478 or 458 percent. Increased membership, maintenance of high standards in the content of the *Magazine*, including the lessons for Relief Society meetings, and the enthusiastic and untiring efforts of stake and local *Magazine* representatives, are all factors contributing to this remarkable increase in circulation of the Society's official monthly publication.

Cash Disbursements of the Wards, Stakes, and Missions, but excluding those of the General Board, amounted to $5,883,914.09, during the final quarter of the century, of which $2,158,497.06 was spent for charitable purposes and health work, and the remainder for general betterment of its members and of the Church, including assistance with ward meetinghouses, and travel and other expenses incident to the conduct of Relief Society work. Total disbursements for all purposes were 124 percent greater i 1941 than in 1916; disbursements fo charity 30 percent greater. In add tion, thousands of dollars worth o commodities, principally food an clothing, contributed to or produce by the Society, were also distribute to the needy.

Local Relief Society Organizations nearly doubled, increasing b 1011 or 85 percent from 1191 in 191 to 2202 in 1941. In this respect, th growth during the quarter-centur was particularly marked in the mis sions, where the number of branc Relief Societies advanced 302 pe cent, from 234 to 940. Relief Soc eties in wards and branches in th stakes numbered 1262 in 1941 a compared with 957 in 1916, a 32 pe cent increase. During the same pe riod, the number of stakes nearl doubled also, increasing by 67 or 9 percent from 71 in 1916 to 138 i 1941. Missions in which Relief So cieties were functioning increased b 25 or 250 percent from 10 in 191 to 35 in 1941.

Local Relief Society Meetings consistent with the growth in nun ber of organizations, were twice a many at the end as at the beginnin of the twenty-five years under con parison, increasing from 35,375 i 1916 to 70,646 in 1941.

Attendance at Local Relief Society Meetings more than kept pac with the increasing membership du ing the quarter-century, advancin nearly 200 percent from an averag of 13,786 women at each meeting i 1916 to an average of 41,081 wome at each meeting in 1941. The ave age number of women in attendanc

at each meeting represented 31.4 percent of those on the roll in 1916, and 35.7 percent in 1941. The average attendance is not to be construed as indicating the proportion of the enrolled members who attended meetings at some time during the year. Such a figure is not at present available in the offices of the General Board, but it is reasonable to assume that the proportion is much greater than is indicated by the average attendance.

Annual Ward Relief Society Conferences, first instituted in 1905 as a means of reporting to the general membership of the Church the work of this auxiliary, numbered 22,236 during the 16 years, 1926-41, for which figures on this activity are available.

Stake Meetings held with the purpose of maintaining and improving the standard of work in the wards were counted only during the final 16 years of the century, 1926-41, although both stake board meetings and union meetings were required by the General Board beginning in 1914. For this period they aggregated 35,624 stake board meetings, and 18,570 union (stake and ward officers') meetings. Union meetings were discontinued at the request of the First Presidency in January 1941, after engagement of the United States in the present war, in order to reduce expenses of the people incident to Church auxiliary work.

Visits to Wards by stake board members as official representatives of the Society numbered 146,236 during the twenty-five-year period. Some idea of the time and effort involved in making these visits may be had when it is realized that many stakes are spread over comparatively large areas, with most of the wards at considerable distance from the headquarters of the stake, some as distant as two hundred miles or more in extreme instances. One of the eastern stakes reported, for example, that in making 32 visits to wards during one year, an average of 3½ visits per ward, the stake officers traveled a total distance of 3,310 miles. Visits to wards by stake board members, except in instances of special need, were suspended in the interest of conservation by request of the First Presidency in January 1941, after the United States became involved in war.

Days Spent With the Sick by Relief Society women as representatives of the Society were reported at 1,127,396 during the quarter-century. The extent to which this service was given rose from 21,985 in 1916 to a peak of 61,174 in 1922, declining gradually but steadily to 32,482 in 1941. Although the rate of sickness is, of course, an important factor in the extent to which this service is given, perhaps one of the main reasons for the decline is the greater availability of both public and private nursing service, so that families are no longer so dependent on Relief Society women for this care.

Special Visits to the Sick and homebound, on the other hand, were more than twice as many in 1941 as in 1916, and aggregated 4,638,952 during the quarter-century. This fact, together with the preceding information relative to days spent with the

sick, indicates a decided shift during this period from the all-day care of the sick to special visits to them.

Families Assisted with their living expenses, or with medical, dental, or hospital care, totaled 339,938 during the twenty-five years, but in adding together the count of families aided yearly, it is recognized that some families—those assisted for a period longer than the calendar year or in more than one year—are included more than once. The number of different families assisted during the calendar year was more than twice as great at the end of the century as in the seventy-fifth year, increasing from 6803 in 1916 to 14,752 in 1941. The peak count of families assisted during this period occurred in 1932 at the onset of the nation-wide economic depression when the Relief Society aided 22,207 families. In addition, Relief Society women have indirectly aided thousands of additional families by giving wholehearted support and service to the Church welfare program, assisting in both stake and regional centers, and in their own wards, in the collection and conditioning of great quantities of used clothing, in the making of hundreds of quilts and other articles of bedding, the weaving of rugs, the production of thousands of pieces of new clothing for men, women, and children, the canning and drying of a tremendous amount of fruit and vegetables, and in the raising of funds to meet Church welfare assignments in the form of cash.

Bodies Prepared for Burial, a service given by the Society from its beginning, particularly at times and in communities not served by morticians, numbered 54,552 during th quarter-century, but declined fro 2193 in 1916 to 1193 in 1941—fewe by 1000 or 46 percent in the hu dredth year than in the seventy-fift During the forepart of this quarte century, the number of bodies pr pared for burial by Relief Societ women frequently approached 30 per year, but dwindled noticeabl during the last five years. The highe number recorded in any one ye was 2967 in 1918, at the time of th nation-wide influenza epidem when the death rate among Churc members rose to 12.7 per thousan The death rate for the Churc which dropped from 8.4 per thou sand in 1916 to 5.5 in 1941 has u doubtedly affected in some degre the extent to which the preparatio of bodies for burial is required of R lief Society women, but in gener the decline is attributed to the grea er availability of morticians in ou lying communities.

The foregoing summary for th final quarter of Relief Society's fir century does not, of course, represe a complete recital of growth and a complishments, inasmuch as dat are incomplete or unavailable f some items, and others cannot b measured by statistical means. N estimate can be made of the prese or ultimate benefits afforded the 115 000 members themselves, of whor an average of 41,000 assemble week ly, most of them simultaneously, i 2200 separate congregations, or a t tal of more than 70,000 separate co gregations annually, where they pa ticipate in the various educationa classes, in testimony-bearing, in sew ing for the needy; neither can ther be estimated the full extent an

value of the compassionate service given quietly and tactfully to those in sorrow, sickness, and distress. In addition to these two major programs—service for others, and intellectual and spiritual development for its members—the local Societies also give valuable service and support to their respective wards and branches, assisting in the erection and furnishing of chapels and stake houses, and in the beautification of the grounds; hundreds of choruses of Relief Society Singing Mothers cheer and uplift both Relief Society and other assemblies; and Relief Society women cooperate in Church and worthy community and civic enterprises, participating in temple work, assisting in campaigns against the use of liquor and tobacco, giving Red Cross service, sponsoring education in health and nursing, and promoting law observance.

Never throughout the century has the Society lost sight of the initial assignments by its founder, the Prophet Joseph Smith, to assist "in looking to the wants of the poor . . . correcting the morals and strengthening the virtues of the community . . ." and "to save souls." Never have the members been more aware that the Society with which they are privileged to affiliate was of inspired origin, that it functions by virtue of the power and blessings of the Priesthood, and that there is still need in all the branches of the Church, irrespective of their extensive and varied geographic distribution, for the same helpful, friendly, sympathetic services as those performed by the women of Nauvoo at the inception of the Society one hundred years ago.

"TO the dearest mother in all the world whose charity has never failed." This greeting was designated for a gift card to accompany a Relief Society pin as a Mother's Day Gift from a daughter, whose letter ordering this gift contained the following tribute to her mother, a Relief Society worker:

"Mother served as a ward Relief Society president for twenty years at a time when her duty included sitting at sick bedsides all night, washing and laying away the dead, and welcoming into the world most of the hundreds of little spirits who came to our town. I used to think everyone else had her more time than we children did at home. In spite of the disease-stricken persons whom she cared for, never once did she contract the disease, and we children were sick less than most of the others. Her services were given while she was a widow with a family of nine and trying to pay for a farm. It has also been her privilege to send her only son and two daughters into the mission field. She also helped financially to sustain three stepsons on missions.

"I don't know why I have told you all this. I planned only to order the pin, but when I think of anyone being worthy to wear that beautiful pin, I know of no one more worthy than mother. She celebrated her 77th birthday last October, and last summer received the award for having the best vegetable garden in the stake."

RELIEF SOCIETY

of the Church of Jesus Christ of Latter-day Saints

SELECTED DATA

from the

ANNUAL FINANCIAL AND STATISTICAL REPORT

Calendar year, 1941

Compiled in the office of the General Board from reports submitted by local wards and branches, by stakes and missions, and from the accounts of the General Board

Vera White Pohlman, General Secretary-Treasurer

DISBURSEMENTS

Disbursements	Wards and Branches	Stakes and Missions	General Board	Total
Cash Disbursements				
Charitable Purposes	$ 66,417.62	$ 6,385.88	$ 8,089.99	$ 80,893.49
All Other Purposes	162,249.07	56,420.31	131,147.84	349,817.22
Total Cash	$228,666.69	$62,806.19	$139,237.83	$430,710.71
Merchandise				
Value of Merchandise Distributed for Charitable Purposes	$ 16,585.29			$ 16,585.29
Total Disbursements	$245,251.98	$62,806.19	$139,237.83	$447,296.00

MEMBERSHIP

Membership January 1, 1941		**91,064**
Increase—Admitted to Membership During Year	33,955	
Decrease	10,004	
Removed or Resigned	9,039	
Died	965	
Net Increase During Year		**23,951**
Membership December 31, 1941		**115,015**

Distribution of Membership According to Assignment

	January 1, 1941	December 31, 1941
Membership	**91,064**	**115,015**
General Officers and Board Members	22	24
Stake Officers and Board Members	1,603	1,669
Mission Presidents and Officers	110	184
Ward and Branch Executive and Special Officers	20,660	21,319
Visiting Teachers	28,141	29,952
All Other Members	40,528	61,867

Geographical Distribution of Relief Society Members, December 31, 1941

Location	Stakes	Missions	Total
United States	**96,553**	**9,259**	**105,812**
Alabama		116	116
Alaska		23	23
Arizona	4,045	225	4,270
Arkansas		22	22
California	7,877	905	8,782
Colorado	883	280	1,163
Connecticut		32	32
Delaware		9	9
District of Columbia	93		93
Florida		469	469
Georgia		262	262
Hawaii	517	510	1,027
Idaho	16,865	116	16,981
Illinois	287	189	476
Indiana		315	315
Iowa		82	82
Kansas		115	115
Kentucky		77	77
Louisiana		171	171
Maine		20	20
Maryland	155	11	166
Massachusetts		63	63
Michigan		240	240
Minnesota		214	214
Mississippi		185	185
Missouri		255	255
Montana	18	853	871
Nebraska		143	143
Nevada	1,720		1,720
New Jersey	18	17	35
New Mexico	281	186	467
New York	201	158	359
North Carolina		258	258
North Dakota		10	10
Ohio		203	203
Oklahoma		116	116
Oregon	1,116	360	1,476
Pennsylvania	31	146	177
Rhode Island		12	12
South Carolina		379	379
South Dakota		39	39
Tennessee		40	40
Texas	86	600	686
Utah	58,914		58,914
Vermont		10	10
Virginia	82	123	205
Washington	575	387	962
West Virginia		80	80
Wisconsin	76	75	151
Wyoming	2,713	158	2,871
Other Countries	**1,997**	**7,206**	**9,203**
Argentina		169	169
Australia		213	213
Austria		47	47
Brazil		73	73
Canada	1,830	233	2,063
Czechoslovakia		51	51
Denmark		241	241
France		120	120
Germany		2,230	2,230
Great Britain		594	594
Mexico	167	364	531
Netherlands		267	267
New Zealand		592	592
Norway		360	360
Palestine		27	27
Samoa		497	497
South Africa		110	110
Sweden		275	275
Switzerland		271	271
Tahiti		254	254
Tonga		218	218
Total Membership	**98,550**	**16,465**	**115,015**

COMPARATIVE FINANCIAL AND STATISTICAL DATA

	1941	1940	Change 1940 to 1941[1]		1916	Change from 1916 to 1941[1]	
	Number or Amount	Number or Amount	Number or Amount	Per-cent	Number or Amount	Number or Amount	Per-cent
Organizations							
Districts	**173**	**167**	**+6**	**+3.59**	**81**	**+92**	**+113.58**
Stakes	**138**	132	+6	+4.55	71	+67	+94.37
Missions	**35**	35			10	+25	+250.00
Local Organizations	**2,202**	**2,132**	**+70**	**+3.28**	**1,191**	**+1,011**	**+84.89**
Wards in Stakes	**1,262**	1,224	+38	+3.10	957	+305	+31.87
Branches in Missions	**940**	908	+32	+3.52	234	+706	+301.71
Members	**115,015**	**91,064**	**+23,951**	**+26.30**	**43,894**	**+71,121**	**+162.03**
General Officers and Board Members	**24**	22	+2	+9.09	23	+1	+4.35
Stake Officers and Board Members	**1,669**	1,603	+66	+4.12	[3]	[3]	[3]
Mission Presidents and Other Officers	**184**	110	+74	+67.27	[3]	[3]	[3]
Ward and Branch Executive and Special Officers	**21,319**	20,660	+659	+3.19	6,430	+14,889	+231.56
Visiting Teachers	**29,952**	28,141	+1,811	+6.44	13,392	+16,560	+123.66
All Other Members	**61,867**	40,528	+21,339	+52.65	24,049	+37,818	+157.25
Families, L. D. S., Total	**179,482**	**177,364**	**+2,118**	**+1.19**	**76,000[4]**	**+103,482[4]**	**+136.16[4]**
L. D. S. Families in Stakes	**153,784**	151,662	+2,122	+1.40			
L. D. S. Families in Missions	**25,698**	25,702	—4	—.02			
Activities							
"Relief Society Magazine" Subscriptions	**55,404**	53,500[2]	+1,904	+3.56	9,926	+45,478	+458.17
Ward and Stake Executive Officers and Board Members Subscribing for "Relief Society Magazine"	**8,537**	8,208	+329	+4.01	5,115[5]	+3,422[5]	+66.90[5]
Meetings Held in Wards	**70,646**	71,117	—471	—.66	35,375	+35,271	+99.71
Average Attendance at Ward Meetings	**41,081**	36,462	+4,619	+12.67	13,786	+27,295	+197.99
Percent of Members Represented by Average Attendance	**35.72**	40			31.41		
Ward Conferences Held	**1,696**	1,778	—82	—4.61	1,057[6]	+639[6]	+60.45[6]
Stake Meetings Held	**2,492**	2,315	+177	+7.65	1,983[6]	+509[6]	+25.67[6]
Stake and Ward Officers' (Union) Meetings Held	**1,397**	1,368	+29	+2.12	966[6]	+431[6]	+44.62[6]
Visits to Wards by Stake Officers	**7,454**	7,496	—42	—.56	5,485[7]	+1,969[7]	+35.90[7]
Visits by Visiting Teachers	**1,271,403**	1,188,462	+82,941	+6.98	85,273[8]	+1,186,130[8]	+1,390.98[8]
Families Helped	**14,752**	17,333	—2,581	—14.89	6,803	+7,949	+116.85
Days Spent With Sick	**32,482**	34,410	—1,928	—5.60	21,985	+10,497	+47.75
Special Visits to Sick and Homebound	**190,012**	218,314	—28,302	—12.96	88,140	+101,872	+115.58
Bodies Prepared for Burial	**1,193**	1,274	—81	—6.36	2,193	—1,000	—45.60
Cash Disbursements	**$430,710.71**	**$405,319.06**	**+$25,391.65**	**+6.26**	**$129,994.84**	**+$300,715.87**	**+231.33**
Charitable Purposes	**80,893.49**	95,187.12	— 14,293.63	—15.02	56,162.25	+24,731.24	+44.04
All Other Purposes	**$349,817.22**	$310,131.94	+$39,685.28	+12.80	$ 73,832.59	+$275,984.63	+373.80

[1] Increases designated by +; decreases by—.

[5] Based on reports for 1923.

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